

THE CHURCH MONTHLY MAGAZINE.

DECEMBER, 1879.

SALUTATORY.

We lay before the public the first number of THE CHURCH MONTHLY MAGAZINE.

Societies, publishers, and editors have not been backward in their endeavors to make the Press subserve the cause of the Church of Christ. Still no one will claim that the field has been wholly occupied.

The Magazine is a favorite form of popular literature. Our readers will at once recall the names of several which have for years been welcomed in the home in every portion of our country, and which, even in times of financial pressure that have proved disastrous to other enterprises, have continued to grow in favor, and prosper. Nor has the monthly interfered with the weekly and daily issues of the Press. Among the constant readers of these, the subscribers of the Magazines have been found. But the Newspaper is regarded as a thing of the day; it is read, and thrown aside, to be forgotten. The Magazine, however, is read, and laid upon the table, and remains in the sight and reach of every member of the household. At the end of the year it is bound, and placed as a handsome volume upon the library shelves, to remain a book of entertainment and reference.

Experience thus attesting the acceptableness of the Magazine, we hold that there is no good reason why a religious publication of this description should not meet with favor. We feel quite sure that it will, provided it can be adapted to the understand-

ing and needs of the various classes within the pale of the Church. It may thus become a welcome visitor to the home of the intelligent cottager, as well as at the fireside of wealth and culture.

It is our purpose that every reader of THE CHURCH MONTHLY MAGAZINE shall find help in his study of the Scriptures, and in his efforts for a devout life; shall become informed and interested in the various departments of Christian work, as well as in the history, doctrines, and offices of the Church.

The most important element both in Church and State, is the family. For this it will be our special aim to provide reading that shall be edifying, instructive, and entertaining. We are persuaded that the time has come for an improvement in the kind and style of reading for the young. Fiction is demanded, and it is neither possible nor desirable to dispense with it. But too much of such reading is mere mental dissipation. Parents and pastors feel that the young have been surfeited with this kind. True stories from history and biography; sketches and descriptions of manners and customs in lands where the Church is now doing its work, among strange but interesting people; accounts of explorations among the mounds and remains of nations long passed away, but whose monumental records confirm the truth of Holy Writ, and throw light upon the sacred narrative; and (as fiction can

not, and need not, be dispensed with) tales in which the fiction is in the plot and thread of the narrative, but where scenery, character, and events are real—all these may, with profit, be added to the ordinary Magazine and Newspaper tales.

There is yet another field, interesting as it is inexhaustible, and from which may be drawn, for the young, lessons of devout and admiring love for the Creator. We mean the domain of nature—the stars, the trees, the fields, the sea, animal and vegetable life, and those most edifying and wonderful facts which modern science has brought from the laboratory of the world.

No one number of a periodical can be a perfect representative of the whole series. Our present issue, even, would have been more to our mind, but for the illness of the Editor, and of one of the principal con-

tributors, from whom was expected the first chapter of a serial.

Though aware that in this world one's ideal is never fully attained, we shall still strive to make THE CHURCH MONTHLY MAGAZINE a publication which, while the clergy may be glad to recommend it, will yet rely upon its own excellence and attractiveness for retaining its hold upon its readers; which can treat of religious questions, and yet not be prosy; which can give the news of the Church unincumbered with a recital of mere local matters or personal laudation; which can interest the members of a parish in the welfare of the Church in our own country, and in foreign lands; which will be such an aid to the pastor that he shall feel that whether in the pulpit or in parish work, he knows where he may look for an intelligent hearing and an active support.

THE VERY DAY.

Not very many years ago, almost the only Protestants who observed the Christmas festival were those connected with our branch of the Church. Very many of us remember when from the pulpits of almost every denomination sermons were preached to prove that the day of the Nativity was not known, and declaiming against the folly and superstition of keeping the festival. The denominational press also treated its readers to editorials of the same description.

Things have changed now, and there is probably not a denomination in the land which does not countenance the observance of this festival. Almost every pulpit discourses in grateful strains of the blessings secured to man by the Birth of the Saviour; and all who call themselves

Christians seem to have buried the prejudices of a former generation, and to have resolved that they shall never be revived: for they make the festival to their children the happiest day in the year.

All this is certainly gratifying, and the Churchman can rejoice, not with feelings of triumph, but of gratitude. It was not until controversy on this subject had ceased, that men could think of the subject calmly and uninfluenced by sectarian or party feeling, and follow the dictates of their own instincts, which needed no argument to prompt the feeling: "If angels rejoiced when a Saviour was born for man, let us also sing hymns of praise." What controversy could not accomplish, has been brought about by the dispassionate exercise of com-

mon-sense, and the promptings of devout hearts.

But while the observance of Christmas has now become general, it is in many cases with a kind of protest that it is not because the 25th of December is the very day of the Nativity, but because if it is proper to observe the event on some day, and it makes no difference which, it is surely most fit that that day should be chosen which has the consent of Christians generally.

It may be interesting, therefore, to review the reasons why the 25th of December, instead of some other date, was fixed upon as the day of our Lord's Nativity. It is hardly worth while to do more than allude to an old objection, which, we presume, is seldom urged now—that the Birth of Christ could not have taken place in December, as in such a cold season shepherds would not have been out on the hills of Bethlehem with their flocks. The answer to which is that to this day shepherds do watch their flocks in December nights in that region, as they do even in colder places. But Bethlehem is in about the same latitude as Savannah, in Georgia; and on the western shores of the Eastern Continent, the temperature is ten degrees higher than in the same latitude in our country.

Again: It has been said that Christmas and some other festivals were introduced in the Christian Church from heathenism, thus allowing those who had been brought under the dominion of the Church to retain their old customs, but with a Christian significance. We have not space to remark further upon this subject, except so far as it relates to Christmas. Thus it has been confidently asserted that this festival was the old Roman *Nativitas Invicti*, converted into *Nativitas Christi*. The sufficient answer to which is

that that Roman holiday (*Natalis*, not *Nativitas Invicti*) was not introduced into the Roman calendar until A. D. 351, in honor of the Emperor Constantius.

But we proceed now to consider some positive testimony on this subject. Setting aside for a few moments the custom of the Eastern Church, it is to be observed that this particular day, and no other, has been observed throughout Christendom from the present day back to the remotest Christian antiquity—a thing which was not likely to be without some good reason. It is certain, as can be proved by abundant quotations, that the early Christians did not select this date at hazard, but believed that it was actually the day of our Lord's birth.

We read that at the time of the Nativity there went out a decree from Cæsar Augustus that all the world should be taxed, and that Joseph and Mary went up from Nazareth to Bethlehem, where Jesus was born. Now the Romans preserved with great care their public records, which were kept in the public archives, and were always open to inspection. Among other documents was this very enrolment. The city was sacked, under Alric, in the fifth century, when all public records of whatever description were destroyed. But we have evidence that they were seen and examined, and from them the date of our Lord's birth was ascertained.

Marcion, the heretic, denied that our Lord was born in infancy, after the ordinary way of man's birth. Tertullian (born about A. D. 160), in refuting him, refers him to that enrolment, preserved in the archives at Rome. The same writer, arguing with the Jews from Isaiah xi. 1, 2, speaks of the Virgin Mary as the root of Jesse, and says that in the

census it reads "Mary, from whom Christ is born." These appear to have been the very words of the records.

To the objection that Christ was not our Lord's name, the answer is that as the Child could have no name until eight days after His birth, so when the Roman notary enrolled Him with His mother, Joseph, instead of giving a name, called Him the Mesias, or Christ.

Justin Martyr, writing while at Rome, in A. D. 140, in defence of Christianity, referred the Emperor and the whole Roman Senate to their own records in the archives. His words are "There is a certain village in the land of Judea, distant thirty-five stadia from Jerusalem, in which Christ Jesus was born, as ye may learn from the enrolments completed under Cyrenius, your first Procurator in Judea." It is hardly to be supposed that Justin Martyr would have alluded so confidently to the records, unless he had consulted them himself.

St. Augustine was living when the archives were in existence in Rome. He was sixty-five years old when the city was sacked. He left thirteen sermons preached on the festival of the Nativity, in every one of which he speaks positively of the 25th of December as being the day of our Lord's birth, but does not argue the point as though the fact had ever been called in question. In a sermon preached on the festival of the Nativity of St. John the Baptist, he says the Church celebrates only two birthdays—that of St. John, and of Christ. Of the latter he says Christ was born on the eighth before the calends of January (Dec. 25th).

The Eastern Church at first celebrated Christmas on the 6th of January. But it also celebrated at the

same time the Annunciation; the Manifestation, by the leading of a star, to the Magi; the Baptism of our Lord, and His first Miracle in Cana. But subsequently that Church changed its custom, and adopted that of the Western Church, celebrating the Nativity on the 25th of December. There was a most satisfactory reason for so doing.

In the year 386, on the 25th of December, St. Chrysostom of the Eastern Church preached a sermon, or homily, the title of which reads "Homily for the Birthday of our Saviour, Jesus Christ, which day was unknown until a few years since, when some person coming from the West made it known, and publicly announced it." In this homily, after quoting Luke ii. 1-7, he says "Whence it is manifest that He was born at the time of the first enrolment. And it is lawful for any one who wishes to know accurately, to search the ancient records publicly deposited at Rome, and there learn the time of that enrolment. But what is that to us, it is said, who are not and never have been there? Listen, and be not unbelieving; for we have received this day from those who have accurately examined these things, and are inhabitants of that city. For they who have tarried there, having celebrated it from the beginning, and from ancient tradition, have now themselves transmitted the knowledge of it to us."

Again: In another part of this discourse he says "Although it is not yet the tenth year since the very day became surely known to us, nevertheless through your zeal it hath been so celebrated as if it had been from the beginning handed down by the tradition of many years."

From which it appears that the Eastern Church, which had been ac-

customed to celebrate the Nativity on the 6th of January, when it learned from those who had consulted the enrolment at Rome, that the 25th of December was the day of Christ's birth, immediately changed its Christmas to that day; and so satisfactory was the proof on this point, that in ten years it became the general custom.

But we are pointed to the fact that the Eastern Church still observes the 6th of January as its Christmas. But the difference is owing to the fact that the Eastern Church has never adopted the New Style (or Gregorian) Calendar; it still adheres to the Julian, according to which what we call the 6th of January is still the 25th of De-

cember. It is a variation only in the computation of time. All agree on the 25th of December.

We have here given a brief summary of the argument as to the precise day of the Nativity. The whole subject is treated at considerable length, with additional proof, in Dr. Jarvis's "Introduction to the History of the Church." Should one call in question the fact that such a person as Jesus Christ was ever born, the evidence that His birth was recorded in the enrolment to be found in the Roman archives, would, we think, be regarded as a strong argument in refutation. The same evidence, however, bears witness to the fact that the day of His birth was December 25th.

OUR SUNDAY-SCHOOL LESSONS.

The system of "Uniform Sunday-school Lessons" recommended by Committees appointed by the Bishops of several dioceses, has been adopted in many parishes. Many more are giving it their approval, and contemplate introducing it.

The Text, the Lesson, and the portion of the Catechism to be learned, are chosen by the Committees. They do not prepare or publish any "guides," "helps," or "leaflets." These are done by different parties. The Rev. Mr. Pattison of Syracuse has a very large circulation for those prepared by him. The same may be said of those of the Rev. Mr. Shinn, and published by Mr. Whittaker of No. 2 Bible House, New York, and by *The Standard of the Cross* in Cleveland, Ohio. Mr. C. F. Roper of 62 Duane street, New York, has also begun the publication of some helps and leaflets. The number thus scattered through the Church, is enormous. It is well, also, that there should be this

variety in the questions and explanations. What would please in some quarters, might be less acceptable in others. Each school can thus have its preference. But whatever aids are adopted, wherever the uniform system prevails, the pupils will be required each Sunday to learn a text of Scripture, a Collect, a portion of the Catechism, and some explanations of a portion of the Scriptures.

To the other guides or helps, and questions, are now added those which will appear in *THE CHURCH MONTHLY MAGAZINE*. We do not place them in contrast or comparison with the excellent ones just mentioned. We will simply state some considerations which the author has kept in view.

He has endeavored to avoid the adopting of any cast-iron form, or mode, to which Lessons of whatever length or description are to be made to conform. Some require little comment and few questions; while others, in order to be made profitable to

the teacher and learners, demand more extended explanation and fuller illustration. Whenever the Lesson touches upon some distinctive principles of the Church, or upon doctrines in direct opposition to some popular errors, the endeavor has been so to improve the occasion that both teacher and pupils may be able to give a reason for their faith. Sometimes the appointed Lessons involve "things hard to be understood." In such cases particular care is taken to be brief, but clear. The author has further endeavored to avoid superfluous questions, believing that the child will find enough to do to learn well what is more important. He believes that by a judicious handling of this system, the child's memory may be stored with the language of the Bible, the Prayer Book, and the Catechism. Hence, when practicable, answers are given in the words of one

or the other. Instead of having two sets of questions—one for the younger, the other for the older, pupils—the plan has been adopted of requiring the older scholars to learn those prepared for the younger; and in addition thereto, to master the questions and answers prepared for themselves.

No guides or helps can supply the place of thought and study on the part of the teacher. Most teachers have access to commentaries of some kind. It has been thought better, therefore, instead of giving a separate explanation of each verse or passage, to give a running comment and paraphrase, so as to present, when practicable, the whole Lesson at one view, and show the connection of the various parts. In doing this, the writer not infrequently gives the views of the early fathers, and the distinguished scholars and theologians of our mother Church of England.

[For The Church Monthly Magazine.]

CONFIRMATION AS VIEWED BY THE EASTERN, THE ROMAN, AND THE ANGLICAN BRANCHES OF THE CHURCH.

BY THE REV. J. CARPENTER SMITH, D.D.

In seeking to discover the place which our Church gives to "Confirmation, or the laying on of hands upon those who are baptized and *come to years of discretion*," there is a peculiarity apparent in the very title she gives, which places her alone in it among the branches of the Apostolic Church. She stands in it in charitable but faithful protest to all the branches of the Eastern, and to the Roman Church. To the Eastern Church she declares that none but the Bishop may exercise the scriptural and apostolic function of "the laying on of hands," and *that only upon the baptized when they have "come to years of discretion";* and

thus protests against its administration by presbyters and deacons, and against the confirmation of infants immediately after baptism, and as a part of it. And she declares to Rome that it is in its scriptural and apostolical authority and ordinance "the laying on of hands," and not the early adjunct only of the outward anointing; and thus protests against loss of the primitive rite in the entire absence of this essential and fundamental act in its administration by that Church.

For, as we all know, the Greek Church has delegated it to her priests, and the chrism follows baptism immediately—so closely as to

appear a part of it—the *σφραγίς*—seal of the grace given in baptism. And for its authority, she does not refer to Acts viii. and xix., and to Heb. vi., but to 1 John ii. 27: “The anointing which ye have received of Him abideth,” &c., and therefore calls it *χρίσμα*. We know that the anointing (*χρίσμα*) was introduced very early, as Tertullian speaks of it as being “*de pristina deciplina*” even in his day. It seems first to have overshadowed, and finally to have crowded out, the apostolical rite of the imposition of hands. In the Roman Church the *χρίσμα* is all that is left of the ancient rite. Notoriously, that Church has lost the substance, and held on to the shadow, in this apostolic ordinance. She has no “laying on of hands” by the bishop, although her canon law* had said that “Confirmation, if administered by any other than a bishop, is of no value,” and that “no man by baptism can be a Christian without Confirmation.”

The “*semper eadem*” claim of the Roman Church suffers somewhat in the history of her doctrine respecting Confirmation. Eugenius, in his instructions for the Armenians, defines it as “an unction with chrism on the forehead by the hands of the bishop, with the words ‘I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in nomine P. F. S. S.’” But to the Greek, Eugenius could become a Greek, that he might gain the Greeks. He was not wholly supported by his Church, speaking through her doctors and canonists, before and down to the Papal Tridentine Council. Many eminent authorities, and Bonaventura among them, with much positiveness say that chrism was not instituted

[appointed] in matter or form by Christ or His Apostles; that “the Apostles confirmed without it,” and by “the laying on of hands”; and that “chrism was appointed by the Church in after-times.” The acute Bellarmine, when writing to those who believed, according to our Catechism, that Christ has instituted only two sacraments in His Church, undertakes to prove that Confirmation is a sacrament, because it has an outward and sensible form; and quoting Acts viii. 17, asserts *imposition of hands, with prayer*, to be this outward form, or matter, of the sacrament of Confirmation, thereby contradicting his own Church: for the Council of Trent decreed anathema to them who hold that chrism was not the matter, or form. But a little further on, this acute controversialist shows his loyalty, and contradicts himself: for he states the proposition that chrism, or unction, is the matter of the sacrament of Confirmation, and defends it; but this was for the faithful. The Council of Trent found it not an easy matter to reconcile Scripture and ancient doctors on this subject. Even the sainted Gregory I. had authorized priests to confirm. But Rome is above history, and disregards the little unpleasantness it throws in her way.

Singularly enough was this illustrated in the late Papal Vatican Council. Cardinal Manning devised a way to bridge over all the chasms which history so widely opened, before the headlong rushing through of the blasphemous dogma of Infallibility. He elevated the matter above all the petty obstacles of tradition, authority, or right reason. It was a matter of faith, not of history. Tradition? “I am tradition,” said Pius IX. There

* Archbishop Cranmer's Collection of Tenets from Canon Law. Works, Parker Edition. Remains, &c., 74th p.

was grim wrong in the reminder of the Italian bishops, when their provincial brethren demurred at some minor matters involved in the greater. The old Spanish proverb was quoted, "It is ill grace to wince at the tail, when you have swallowed the ox." Our Roman brethren have had some experience in that sort of swallowing, and Papal bulls have fully tested the capacity of their episcopal stomachs.

It is for a purpose that we have recalled some of the facts in the history of Confirmation. It was when the slumber of ages had been broken, and at Florence and Pisa and Trent it called forth all the astuteness and resources of the Papal party to control the honest and earnest discussions of doctrines and sacraments and ordinances—it was during this "irrepressible conflict" that our reformers of the Church of England stood forth as the true "Old Catholics." Renouncing all allegiance to Rome, and throwing off her tyranny, they sought to restore the Church to the order and faith of primitive purity. Confirmation, among other great subjects, was to be restored to its apostolic place among the fundamental "principles of the doctrine of Christ." Abundant evidence is shown in the service for its ministration, that they were fully abreast with all the discussions of the age. They were free to restore it to its primitive and apostolical authority and place and verity. They were not satisfied with the misty logic of Rome, such as Belarmine afterwards used, that the outstretched thumb of the bishop to anoint the forehead of the baptized, and the fatherly buffet upon the cheek, involved the "laying on of hands" by the bishop. They agreed with Rome as to the proper persons to be confirmed, and the public confession of the faith at the time of Con-

firmation. But they saw that unction was an accretion, and had crowded out the imposition of hands. They agreed with Roman doctors and canonists, who maintained that the anointing was not to be found in Scripture or apostolic practice. They left it out in its outward form, but retained its spiritual meaning. In the first Book of Edward VI. the expressive Collect occurs, "Sign them, O Lord, and mark them to be Thine forever, by the virtue of Thy holy cross and passion. Confirm and strengthen them with the inward unction of the Holy Ghost mercifully unto eternal life. Amen." A rubric then directs "Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying 'N, I sign thee with the sign of the cross, and lay my hand upon thee in nomine,' " &c. The rubric follows, "Thus shall he do to every child." I may be pardoned for asking whether the change in our present usage, from the Book of 1552, was an improvement?

But their object was to restore to primitive purity and practice, not to destroy; to clear away the old paths from the obstacles and accretions which ages had accumulated, not to strike out new paths in the way to life. They restored the grand old rite to its primitive place and simplicity. Vital with the old truths and order and meaning and life, it now commends itself to our faithful use as the revival of the primitive and apostolic office. And, as already hinted, in her "Order for the Laying on of Hands by the Bishop," our branch stands forth as the only branch of the Catholic Church which has Confirmation in its apostolical meaning and order, according to what confessedly appears to have been the intention of our Lord, as followed out by His Apostles, and continued in primitive usage.

[Written for The Church Monthly Magazine.]

WHILE IT IS YET DARK.

I.

O sweet dead Christ, Rabboni crucified!
O lost dead world! when will the morning come?

II.

Jerusalem! Jerusalem, thy King is dead!
Slain at thy gates, Rabboni Prince of Peace!
O cruel cross of cursed Calvary,
Menacing this black night with gory arms!
O shameless sin that could confront His cross,
And mock thy courts with day, Jerusalem!
And light thy hills again, Jerusalem!
With spices sweet we wait the lagging morn,
His wounds to kiss, Rabboni crucified.

III.

He is not here! where have ye laid our Lord—
Our sweet dead Christ?

Did death deny Him peace?

Could Cæsar sleep though heaven did fail to guard
That body torn, Rabboni crucified?

Faithless the watch of sacrifice divine—
A barren crypt is ours wherein to weep
And call aloud as He called in His pain:
“My God! my God! hast Thou forsaken me?”

Tell us, white watchers at an empty tomb,
Is there naught here for us to bear away
To holy shrine but grave clothes cast aside?
Your wings aglow light up an altar bare!
Where is our Lord, Rabboni crucified?

* * * * *

IV.

Christ hear the cry that breaks the world's drear morn;
From those like Mary hasting to His tomb
While yet 'tis dark, despairing of the day:

“Sweet truth is slain! dead at the royal gates!
Rare spices bring, and kiss the sacred wounds!
Trim the dead lamps—a lost world sleeps in night,
And stricken faith despairs among the tombs
To find the seal—the warden of her dead.”

“He is not here!” she cries, “my crucified!
He is not here! where have ye laid my Lord?”
And angel speech is for awhile unheard;
The dead demand their dead, nor see the Lord.

V.

But lo! as Mary saw, so shall we see;
And lo! as Mary heard, so shall we hear;
But not at first, nor find among the dead
Our risen Lord, Rabboni glorified.

JENNY MARSH PARKER.

[Written for The Church Monthly Magazine.]

THE TETHER OF SCIENCE.

BY THE REV. J. S. SHIPMAN, D.D., D.C.L.

The cause of religion to-day is suffering more from a vague apprehension of what science may possibly do to its hurt, than from anything that science has actually done. The object of this paper is to show that such apprehension is groundless.

The business of science—meaning, by this term, physical science—is simply to observe the facts of nature, and to show the manner of their co-existence or succession. With what is in its nature unobservable, science has nothing at all to do. It follows that among the things excluded from the field of scientific inquiry is the whole subject of *causal efficiency*. It is a fact of observation that terrestrial bodies, free to move, fall in a uniform manner towards the earth's centre. We call this uniform manner the law of gravitation. This, however, accounts for nothing. The law of gravitation is simply the expression of a fact, not the explanation of it. To say that gravitation is the cause of the fact, is to erect into a force what is, and can be, known simply as a law. Strictly speaking, science knows nothing of any *force* whatever. All the so-called physical “forces” have been resolved into *modes of motion*. It is only with the motions of matter, molecular or molar, that science can legitimately deal. Doubtless there must be some force by which motion is produced; but what that force is, no observation can detect, and the problems of its nature, and the possible limits of its operation, no science based upon observation can ever solve. “Not *forces*,” says Prof. Francis Bowen, “but the *results of force*, are the objects of physical inquiry.” “In no case what-

ever,” says Mr. John Fiske,* “can science use the words ‘force’ and ‘cause’ except as metaphorically descriptive of some observed or observable sequence of phenomena. And consequently, at no imaginable future time, so long as the essential conditions of human thinking are maintained, can science even attempt to substitute the action of any other power for the direct action of Deity.”

Such being the impassable limits of scientific thought, it is demonstrable that nothing properly belonging to the sphere of religion can ever be imperiled by invasion from the sphere of science. The grand points within the former sphere against which the science of to-day is popularly supposed to assume an especially threatening attitude, are the Divine origin of life, the immortality of the soul, and the Christian miracles.

The theory with which science is supposed to threaten belief in the Divine origin of life, is that of Evolution.

Evolution, like gravitation, accounts for nothing. It cannot claim to be more than a mere law. It cannot claim to do more than simply show in what manner life has been continuously reproduced. There is no possible ground on which it can base a pretension to explain the nature of life, or to account for its origin. Grant that the first observable form of life is the microscopic spherule called the bioplast; but life in the bioplast is as inscrutable a mystery as life in the completed structure of tree, or ox, or man. How came the bioplast to live? Before this question science is dumb. The secret of life is a secret still; and any attempt

* Essays on Darwinism Verified, p. 6.

to wring this secret out of nature, must forever be as vain as the attempt would be to discover the human soul by simply dissecting the body. Whatever such writers as Vogt, and Büchner, and Haeckel may dream of, Mr. Darwin himself, their acknowledged master, speaks of life as "originally *breathed by the Creator* into a few forms, or only one." This conclusion, as not derived from observation, cannot, of course, be regarded as a position of science; but it is a conclusion against which science has not one word to say, and for which philosophy has arguments whose force amounts to demonstration. Let this conclusion be held with a firm grasp, and then, as Mr. Darwin claims, "there is nothing in Evolution to shock the religious feelings of any one." It is clear that there is nothing in Evolution to shock the religious feelings of any one who, like Mr. Mivart, holds that the Evolution of man terminated with the body; the spiritual nature being a separate and special endowment. It *ought* to be clear that there is nothing in Evolution to disturb the religious faith even of one who holds (what I believe to be absurd) that the whole man—body and soul—was implicated in the evolutionary process. Bearing in mind the self-evident truth that whatever has been *evolved* from a thing, must first have been *involved* in that thing, the admission that man was evolved from the jelly-speck called bioplasm, would not change in any way our estimate of man; it would only change our estimate of the jelly-speck. It would make the jelly-speck human. It would invest it with all the undeveloped attributes of Plato, and Shakespeare, and Newton. It would prove, not that man did not come originally from the hand of God, but only that God chose to

wrap him up, at first, in the most unpromising of swaddling-clothes.

The one thing, perhaps, which more than any other, has set so many believers in the Bible against the doctrine of Evolution, is the lurking suspicion that that doctrine involves the theory of spontaneous generation—the theory, that is, that life may emerge among particles of matter destitute of vital germs. Now certainly this spontaneous-generation theory is the veriest of bugbears. In the first place, life has never been known to emerge among particles of matter destitute of vital germs; and in the second place, if such an instance were really to occur, it would prove nothing. Neither the presence nor the absence of the ordinary antecedents to an effect, can prove anything whatever as to its efficient cause. To say that if in any instance life should originate apart from living matter, it would follow that it must have originated from dead matter, is to manifest a degree of stupidity which is simply appalling. Far back in the dateless past—millions, it may be, on millions of years ago—life must have emerged among particles of matter destitute of vital germs. To what cause do we ascribe the emergence of life in that case? To the same cause must we ascribe the emergence of life in every case—in the laboratory of the chemist (should it ever be witnessed there), as well as in God's great laboratory of the worlds.

The question of the immortality of the soul, is, in the view of science, simply the question whether or not the soul is a real entity. The only hostile position that science can conceivably assume with regard to this question is that the soul is a mere function of matter; and the only ground on which science can seek to establish this position must be found

in the doctrine of the correlation of (so-called) forces. I put in the parenthetical "so-called," because, strictly, the correlation is not between *forces*, but between *modes of motion*. If the soul be a mere function of matter, then the operations of the mind are simply psychical modes of motion, and these psychical modes of motion must be correlated with the modes of motion called physical, so that given quantities of the latter must disappear in order to reappear in equivalent quantities of the former. Has the fact of such correlation been established? Is it among the possibilities of science that the fact of such correlation ever can be established? Let the answer be given in words taken from the just published work* of one of the most "advanced" of American scientists—a thorough Evolutionist, and a friend and disciple of Huxley and Spencer. "Of the origin of mind," he says, "we can give no scientific account. We can say *when* (i. e. in connection with what material circumstances) mind came upon the scene of Evolution; but we can neither say *whence*, nor *how*, nor *why*. Least of all can we say that the material circumstances produce mind; on the contrary, we can assert most positively that they do not. . . . The final and irretrievable discomfiture of materialism follows as a direct corollary from the discovery of the correlation of forces. Nowhere is there such a thing as the metamorphosis of motion into feeling, or of feeling into motion. Instead of entering into the dynamic circuit of correlated physical motions, the phenomena of consciousness stand outside as utterly alien and disparate phenomena. . . . I believe it is even clearer to-day than it was in the time of Descartes, that no possible analytic

legerdemain can ever translate thought into extension, or extension into thought. The antithesis is of God's own making, and no wit of man can undo it."

The case between science and miracles can be stated in few words. Science can claim the right to reject miracles only on one or the other of two grounds—either on the ground that a miracle is impossible in principle, or on the ground that it is improbable of occurrence.

A miracle, on the only side which it presents to science, is the direct act of a supernatural power, producing changes among the sequences of nature. Is such an act, with such result, impossible in principle? We need not ascend up to heaven to find a supernatural power. The human will itself is a supernatural power. It is a power above nature. It is not linked in with the limitless chain of causation. This is the distinct testimony of consciousness, and science has no counter-testimony to overthrow it. The human will is a supernatural power; and the human will is continually intervening to change the sequences of nature. It is continually doing this, not by suspending any "laws of nature"—not by introducing into the great dynamic circuit of the worlds any increment of force—but simply by effecting new combinations and adjustments of the results of force, according to the unchanging laws of force. And what man can effect on a small scale, must not the Creator of the universe be able to effect on a larger? I know the objection that is offered here. Man intervenes among the sequences of nature through a material organism; whereas if God intervene among the sequences of nature, it must be through the immediate action of

* Darwinism and Other Essays, by John Fiske, M.A., LL.B. 1879.

spirit upon matter. The point of the objection is, of course, that the immediate action of spirit upon matter is impossible. But why? The body of man is matter, and his immaterial part is spirit; and the latter acts immediately upon the former. Unless there be an inconceivable third substance, which is neither matter nor spirit, this fact admits of no denial. If there be such an inconceivable third substance, then certainly it must be quite as available for the uses of the Creator as for the uses of the creature. In whatever way the human spirit acts upon the human body, in that way, or in some way analogous to that, it is conceivable, God acts upon the universe—His will, the centre where all the lines of causation meet. But be this as it may, the conviction is irresistible, that if, in the beginning, God could so act directly upon matter as to create the world, He must be able, in some way or other, to act directly upon it still. This possibility is one which every theist must admit. It is admitted even by Prof. Tyndall. "It is no departure," he says, "from scientific method to place behind natural phenomena a Universal Father, who, in answer to the prayers of His children, changes the currents of phenomena. Thus far theology and science go hand in hand. . . . I urge no impossibilities." This covers the whole ground in dispute. Prof. Tyndall, in the name of science, distinctly admits that miracles are not impossible in principle.

As to the question of *probability*, the only argument that science can bring against this point is drawn from the observed uniformity of nature. It is readily admitted that this argument, however worthless for the purpose intended, has, in a certain direction, a high degree of force. The fact that the current of phenomena

has been uniform in the past, affords an irresistible presumption that, *under the same conditions*, the same uniformity will continue so long as the present economy of nature shall endure. It affords no presumption, however, that the conditions may not, at any time, be exceptionally changed. It affords no presumption that among what are called ordinary causes, an extraordinary cause may not at any time be introduced. Such an extraordinary cause was introduced in the appearance upon the earth, of man. Such an extraordinary cause, we claim, was introduced in the Incarnation of the Son of God. Men of science may deny the Incarnation as a fact; but they must admit the presumption that if such an extraordinary fact *were to occur*, it would be followed and attested by extraordinary events—that if the chain of causation were thus to be struck by the hand of God, the vibration would be felt through all its links—that the miracle of such a personality would give birth to miracles of power. Science, therefore, has no direct argument to bring against the probability of miracles. The only argument through which this point could possibly be reached, would be an argument against the probability that God would intervene in the way in which the Christian creeds declare He did, for the restoration of fallen men. And such an argument would be not only unscientific and valueless, but to the last degree presumptuous. No man can know the counsels of the Almighty. No man is better qualified to give an opinion as to what the wisdom and the love of God might prompt Him to do, or not to do, than the worm that wriggles in the dust is qualified to criticise the architecture of the worlds.

The conclusion of this paper is that

between true science and religion, there is, and can be, no room for conflict. Between false views, on the one side and the other, there may be conflict, and there is; but surely it is not too much to hope that this will, with advancing thought, grow less and less, and that the time will come—

perhaps is even now not distant—when science and religion shall no longer stand apart, but walk side by side, with blended lights, to lead on the march of truth to its predicted triumph, when “the knowledge of the Lord shall cover the earth as the waters cover the sea.”

[From the London Parish Magazine.]

SEED-TIME AND HARVEST.

*‘They that sow in tears shall reap in joy.
He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy,
and bring his sheaves with him.’—Ps. cxxvi. 6, 7.*

I sang it once with a faltering voice,
Which scarce could whisper the words I said;
The reapers truly might well rejoice,
But sad were the tears the sower shed.

Yet I knew that the words of my Lord the King
Steadfast and faithful must ever abide;
So through all my sorrow I strove to sing,
But I hungered sore for the Harvest-tide!

I sing it now with a ‘merrie heart,’
Whose music drowns the words I say;
Like the mists of the morning my doubts depart,
In the glorious Light of the Perfect Day!

I cannot say that ‘I bear my sheaves,’
I have nothing to offer, and nought to bring:
My life has no treasure save what it receives
In the measureless love of my Lord the King!

But the Lord of the Harvest hath plenteous store;
It was He who gave me the fruitful seed,
And I ask Him now of His grace to pour
His ‘hundred-fold’ on my utter need.

The Harvest sunshine glows bright in the skies
While the golden grain waves full and free;
I can only wonder in glad surprise,
How such a reaping can be for me!

While still in my heart, like a glad refrain,
These words ring ever a glorious chime;
‘Ah! truly the toilers who sow in pain
Shall reap in joy at the Harvest Home!’

I scarce can think what the joy will be
(When the Harvest Angels at length shall come),
Should the Lord of the Harvest call even me
To join in the song of the Harvest Home!

Yet surely the mercy which now is so sweet
Will still be extended to shield His own;
When sowers and reapers at evening shall meet,
And the gleaners be gathered around the throne!

So my heart goes out in our sweet Church lays,
These ‘songs of Sion’ so grand and free,
Till the music dies in a shout of praise
To the glorious Name of the One in Three!

G. E. V.

[Written for The Church Monthly Magazine.]

IN THE COUNTRY.



DECEMBER is here, with its short days and its long nights, its frozen north winds, and its glorious sunsets.

An artist who delights in skies and sunsets and sunrises, need not go to Italy, or even to the Rocky Mountains, to find them. Let him take

half an hour's ride on a certain Long Island railroad, and he will find himself suddenly dropped, as it were, from the busy, bustling city-world into a place of fields and hills and winding roads, where the dark gray woods on every side make a fitting frame for a beautiful picture; a place where each nightfall is a pleasure to look forward to, and a thing to be remembered long afterward.

The afternoon seems scarcely begun when the feeble rays of the pale old Winter sun come slanting in at the west windows. They fall across

the long lank geraniums in the window-garden, that look like half-grown children—all legs and arms. Feeble and wan the sun is, as it takes its daily journey, but now, as it nears its end, it sends forth a brilliancy not to be forgotten. The lead-colored clouds, which have had such a dull sombre hue all the afternoon, seem lighted up from within; they are edged with gold and crimson, and just above them there is a line of vivid color indescribable and inimitable. It is neither gray nor red; it is neither blue nor purple nor yellow, yet it seems to be a delicate blending of them all. There is a narrow strip of sky between the clouds, which has changed gradually from blue to a delicate sea-green, and then to yellow, and now, as the sun sinks faster and faster down behind the clouds, it has a tinge of rose-color that deepens and deepens till it is a warm rich crimson, and the sun, now red and glorious, peeps through this cloud-rift and shows himself in all his gorgeous robes just for a moment. Just one passing glimpse of his splendor he gives to us in this world below, as he hides his head beneath his cloud-curtains and goes to bed. A tinge of red is still in the sky and on the tree-tops, but it soon fades away, and then how quickly the darkness comes. This whole wonderful panorama of gorgeous colors and forms has lasted but a few moments, and now it is all over.

The night-winds blow cold and whistle round the corners of the house. They try each door and window, and rattle through every crevice, and howl through every chimney, and sometimes bring with them flurries of powdery snow. The wagon-wheels creak on the frozen roads, and the workmen (homeward bound) swing their arms to keep them

warm. The bare trees shake and tremble, and only the fir in its warm dark-green covering, seems able to bear unmoved these freezing blasts; and now the trees begin to look like living things in the fading light, and the house on the hillside above, with its barns and its surrounding fences, is no longer an ordinary house, but a castle of the olden time, with towers and turrets and high walls, and the sentinels are moving to and fro. But these are fancies of the half-light, and are growing dimmer and dimmer as the last faint touch of daylight fades away, and our little world is gently led into the kingdom of night—that kingdom so strong, and yet so gay and pleasant, at this season.

Who that has ever passed the month of December in the country does not know of its pleasant cheery evenings, its bright fires on the hearth, the games and stories to pass the time, and the pleasant chat of friends, brought near together by the genial influence of the open fire?

The fire is doubly cheerful when the wind blows so fiercely out-of-doors. There is a delightful sense of security in being within, warm and comfortable, while one feels the very foundations of the house shake and tremble. Still the wind sweeps on, now wildly howling and moaning in the chimney, and now softly sighing and wailing; now in fury flinging dry leaves and bits of wood and débris along the road between the hills, and sending them anywhere, everywhere, till the whole ground is carpeted with odd scraps of everything which is capable of being tossed and whirled, played with and forgotten, by the cold fickle wind. March is the month far-famed for its winds, but December here, among these brown hills and open fields, ought to

have the same reputation, or perhaps even a worse one, for the north wind's breath is icy cold, freezing the ponds by the wayside, nipping every leaf and blade of grass which has ventured to keep on its green Summer dress till now.

This is not a pleasant month on the whole in the out-of-door world. There are only the bleak barren hills and leafless trees, with now and then a company of crows to make a darker spot in the landscape. There is occasionally a bright pleasant day, when for a few short hours one sees the sun, but a leaden sky habitually hangs over these hills and makes them look more gray and desolate than ever. A sunless season without, but within life

seems to have reached its highest tide, for it is the Christmas season.

'What do you do all the long Winter days?' asked a city-bred friend of the children.

There was not a moment's hesitation. Six voices answered at once, 'O we have Christmas!'

That is what the older people do all this month. They 'have Christmas,' and the glad merry Christmas feeling pervades these dreary days and makes them the very brightest and happiest of the year. The very word December has a crisp cold sound, and savors of Christmas greens and Christmas plum-pudding. No, it is a glorious old month after all; and who would drop it out of the calendar, in spite of its freezing winds and dark days?

KATHARINE M. MARCH.

[Written for The Church Monthly Magazine.]

JOHN AND MARY COLLINS.

A CHRISTMAS STORY.

I don't know what it was that first put the idea into Miss Mary Collins' head. It might have been the weazen-faced little girl who came into Miss Collins' thread-and-needle store that afternoon to lay out the scanty contents of her purse in the purchase of a gaily-dressed doll. It was for her little sister, she said, who had never had a doll in her whole life; and now this mature little woman of thirteen had scraped together money enough to buy one to put into the child's stocking that very night, for it was Christmas Eve. There was something very like a tear in Mary Collins' eye when she took the few hard-earned pennies from the girl; and perhaps it was that that dimmed her sight so that she could not see the price-mark, for surely the cost of that flaxen-haired beauty was more than the few pennies for which it was sold.

Perhaps that was what put the idea into Miss Collins' head. It might have been, however, the sight of the merry black-eyed sailor boy, who with hands in his pockets had gone carelessly whistling along past the little shop-window that afternoon. He had made Mary think of her own brother, as he had looked years ago, when he had sailed away from the port which he had never seen again.

Perhaps that was what gave her the idea; but whatever it was which first started it, it was there, and had taken strong hold of her mind before her brother John came home that evening.

The lamps in the little store-window had not been lighted long before a tall, broad-faced, good-natured looking man entered the door. He scarcely looked at the customers who thronged the narrow shop, but gave

a good-humored nod to Mary, and passed through to the little room at the back, which served as parlor, dining-room, and general living-room for himself and his sister.

John, too, had an idea; but that did not take away his appetite, and all the while that he was again and again helping himself to the steaming dish of stew which was set before him the idea was working and working away in his brain.

'Well, I'll just speak to Mary about it,' he said to himself, as he dispatched the third plateful of savory viands; 'but it's rather a queer thing to do.'

Perhaps it may not seem 'a queer thing' to some of us to express a good thought to some one else, but John and Mary Collins, brother and sister though they were, and very fond of each other in their way, were not very apt to talk to each other about their thoughts and feelings. They generally had too much else to do. Mary kept the house and tended the little thread-and-needle store all day; and John, who owned a truck, was just as busy as he could be carrying loads from place to place from morning till night, and from week's end to week's end, and was usually too tired to talk a great deal when he came home at night, or at least he had gotten out of the habit of doing so. To-night, however, when he had finished his solitary dinner and had put what was left in the dish back in the oven to keep warm for Mary, he went back into the little shop and behind the counter, to help to serve the customers, for though the shop was a very small and unpretending one, there were plenty of buyers in it that night.

It was some time before Mary could snatch a moment in which to eat her dinner, and it was later still before the customers, one by one, had been wait-

ed upon and had gone away, and the shutters of the store were put up and the lights put out; but, late as it was, neither John nor Mary seemed very anxious to go to bed. The truth of the matter was that each had something to say to the other, but neither of them knew exactly how to begin.

John sat by the fire smoking his last pipe, while his sister bustled about the room, pulling down the shades, straightening the table-cover, setting back the chairs, and doing all sorts of unnecessary things. At length John broke the silence.

'I dunno, Mary,' he began, taking his pipe out of his mouth in a meditative fashion, 'but it looks to me as though you and me had been getting a good bit laid by the year past.'

'Yes,' answered Mary, 'I've been thinking the same myself.'

'Humph!'

'And,' continued Mary, 'there's many a poor body as has worked as hard as we have, and they've nothing to show for it, and no fault o' theirs neither; but you and me, we've no one to look to but ourselves now poor Dan's gone.'

All the good that was in these two hearts always came to the surface at the mention of poor Dan the sailor boy. He had been their pride all through his orphan boyhood, and the hardest trial of their lives had come when his vessel had gaily sailed away that bright Autumn day and had never afterwards been heard from.

They had a long conversation that night, this old brother and sister, and both the ideas were brought out and found to be one and the same, which was this, that to-morrow would be Christmas, and the Christmas feeling of peace and good will was upon them, and they longed to show it forth, but how?

They talked all through the long

still hours of the night, but did not seem able to hit upon any satisfactory plan; and after they had gone to their rooms they thought still more about it, and the longer they thought the more there seemed to be to be done in the world, and Miss Mary Collins, as she tied on her night-cap and put out her light, wondered that she could have been living for herself so long when there were so many to be helped, so many whom she might have made happier all these years.

John, too, sat on the side of his bed cogitating.

'It's the boys,' he said to himself over and over again, looking earnestly at the boards of the floor, as though he expected they would answer; and perhaps they did. Something, at least, with a still, small voice, seemed to say 'Where there is a will there is a way; do that which lieth nearest,' and John nodded back to the voice, and said in such a hearty tone that it filled the room, 'That I will.'

The old clock in the living-room below struck four, and John put out his light and in ten minutes more he was in bed and fast asleep, dreaming of all sorts of Christmas trees and Christmas dinners, and the odor of plum-pudding and roast turkey pervaded even the Land of Nod. Before he awoke the scent of coffee was mingled with the smell of the good Christmas things, and perhaps had something to do with waking him; but perhaps the ray of sunlight that came peeping through the half-closed blinds had more to do with it, for when he did wake the room was very light indeed with that peculiar brightness which the snow reflects. There had been a hard snow-storm during the few hours which John had slept, and now the two sprangling, leafless shrubs in the small back-yard were covered with a graceful, sparkling

mantle of white. The long rows of roofs, generally so flat and uninteresting, were all beautiful by the time John looked at them.

'Hullo!' he said aloud; 'just the thing, just—the—thing.'

He was evidently not thinking of the beauty of the snow, but of the good sleighing it would make; and while he dressed in his best Sunday suit he danced about the room and whistled, as though he was a boy instead of a man full forty-seven years old.

Mary Collins was all smiles that morning when her brother came down-stairs. There was a good fire in the stove, and a nice hot breakfast was all ready for him, and the room looked as bright and cheerful as possible.

All the time the brother and sister were breakfasting they talked of the same subject which had kept them awake so late the night before; and when John proposed a plan which he had thought of, his sister approved most heartily.

'It's the boys, you see, Mary,' John said. 'When I stand there on the corner awaitin' for a job, be like it's an hour, or a half hour, or a whole forenoon, I see them boys about a sellin' papers and peanuts and bits of black pins and what not, and a pickin' of handkerchiefs out o' the gentlemen's pockets, and all that; a stealin' here and a swearin' there, and not a bit o' a friend to tell um better. It's many a time I've boxed their ears for um and made um give back the things they've stole; but yesterday I took it into my head some way or another that mebbe there was a better way o' doin' than that. It aint their fault for stealin' when they know nothing agin it except that they might get took up by a policeman. I was thinkin', Mary, that s'pose I'd invite some

on um to dinner with us, an' jest let um know that it's a respectable house they're comin' to, and that there's no swearin' done in respectable houses, so they can jest leave that behind.'

'Not even, I dare say,' said Miss Mary, 'when folks runs into other folks's trucks and jams their sides in.'

'Now look here, Mary Collins,' her brother began, but stopped short when he had got to that point; and if his face had not already been about as red as it could be from exposure to the weather, I do not doubt that it would have turned a little redder, for he knew very well who his sister referred to.

'That aint here nor there,' he said a little confusedly; 'it was the dinner we was to talk about.'

The dinner proved to be a very engrossing subject, for they talked about it till John took his hat and went out to see about his horses and give them an extra good breakfast for Christmas.

Before he came back he had found seven boys that he knew, and very much to their surprise had invited them to have dinner with him. But if the boys' eyes opened wide when they were invited, they opened a good deal wider when they were ushered through the little shop into the bright, cheerful back-room, that looked more cheerful and Christmas-like than ever, since Mary had been out to the grocery and bought what she called 'a bit o' Christmas,' in the way of evergreens to hang in the windows and above the old clock. The bright colors in the rag-carpet never looked so gay and pretty as now, and the tin-pans in the half-opened cupboard shone as brightly as the lookingglass itself, and the teakettle sang as merrily as though it understood all about the good time which was to be.

The boys saw and heard all these things, you may be sure; but, better than all, they saw the big table spread with what to them were all the luxuries of the season. Roast goose and onions and turnips smell deliciously to hungry street-boys, but Miss Mary Collins insisted on a vigorous use of the water and soap and crash-towels that she had provided, before they sat down to the table.

I cannot begin to tell you how much those boys ate, but perhaps you can form some idea if you remember how much your own growing brothers can dispose of at one meal, and then just suppose them not to have had one good hearty dinner for months.

Do not think that having dinner, and laughing and talking over it, was all that happened that day, by any means, for they had hardly finished before John took his cap and stole out, and in scarcely any time at all he had driven up to the door with the truck, which somehow, as if by magic, had got off of its wheels and on to runners. Away he drove with his seven visitors, up to the Park. Right through the handsomest, gayest avenue in the city, they drove, in and out among elegant sleighs, full of gaily, fashionably dressed people; but I am very much mistaken if among them all there were eight happier people than the ones who halloed and shouted and whistled and sang in John Collins' truck.

When this party of young people got back from their ride, they did the best thing that they knew how to do to express their thanks to John; they tossed up their caps and gave three such loud cheers that it was really fortunate they were out-of-doors, for no ordinary roof would have borne the strain.

'Now look a here, boys,' said John, his face brimming over with happi-

ness, 'I aint a goin' to have none o' this ere half-way business; it was her as got the dinner,'—twitching his thumb in the direction of the little shop, to indicate his sister.

The boys were evidently very glad not to have it a 'half-way business,' for it gave a chance for another three cheers, and I have yet to see the thing which a party of happy boys enjoys better than giving three hearty cheers.

This was the end of that Christmas treat, but it is not the end of my story. But no, I have forgotten, it was not quite the end of the treat either, for when John got home he found some one there besides Mary. The little weazen-faced girl was there helping his sister to 'do up the dishes,' and her face looked brighter and more childlike than usual, for she too had had a good dinner, and before she went back to the poor little room that she called home, and the dear little sister, so happy to-day with the doll Santa Claus had put in her stocking, Miss Mary went into the store and brought out two knitted red hoods out of a box on the shelf. One she folded up in paper and sent to the little sister, and the other she tied under the little girl's chin; and the child was so happy that her plain, wan, little face looked almost pretty, and she would scarcely have been known for the same forlorn little creature who had bought one of Miss Mary Collins' prettiest dolls the day before, and carried it, done up in a brown paper, under her ragged shawl.

Nothing worth mentioning happened to this old bachelor and maid for the rest of the day, and nothing happened for many days except the usual every-day duties to be done, with very little pleasure mingled with them; but some way the duties were not always as burdensome as they had been,

for John and Mary had both one bright day to look back upon, and more bright days to look forward to, for John's dinner-party, as he called it, had been such a complete success that he was determined to try it over again. He did try it over again many and many a time in the years that came after that; and not on Christmas only did John give his dinner-parties, but on many a cold Winter day besides; and the boys—there soon became more than seven of them—came to look upon these treats as the brightest days of their lives. The little room behind the store, which used to be so dull and quiet all the years when John and Mary Collins had lived to themselves, came in time to be a regular rendezvous for the boys, and many were the cold Winter evenings that John and his boy friends spent together by the fire playing long games of dominoes and checkers. Sometimes Miss Mary would put on her spectacles and read them a story. Miss Mary Collins was very far from being a fine elocutionist, but Charlotte Cushman at her best never had a more appreciative audience; and as days went on John Collins began to see more plainly than ever that the idea which had taken such strong hold of him that Christmas Eve had been a good one, and that the still small voice had showed him the right way to do.

Now on the corner where John Collins stands with his horses and truck, when he is waiting for a job, he is not known by the boys as 'the old fellow that boxes their ears,' but as their friend. There seem to be fewer ears to box than there used to be, for the boys have, many of them, learned the ways of well-doing from the same good couple who have done so much for them.

Dr. Baylis, the rector of the great

brown-stone church on the corner, never knew why the back pews held so many rough-looking boys on Sunday evenings. He never even suspected that that great burly John Collins, the truckman, and his dried-up old sister, who kept the thread-and-needle store, had anything to do with it.

All the good that came from that very small beginning, did not stop then, and did not stop even when John and Mary Collins got to be old people, and Mary had to give up the store almost entirely into the hands of the little girl—grown older now—who bought the gay doll so long ago; and the possessor of that doll, I am sure you would scarcely know her for the same girl when she comes down to the little shop every time she has a day out. She is very pretty now; at least old John and Mary Collins think so, and so does Dick McCue, John's young assistant; and though Dick doesn't live at John Collins', yet, strange to say, he always happens to be there the very evenings when Nellie is. Sometimes Nellie's mistress wonders that Nellie enjoys so much an afternoon and evening that are spent in

what she thinks must be a very stuffy little room, if it is behind a thread-and-needle store in — street; but then Nellie's mistress does not quite understand.

Sometimes when Nellie goes down there, she meets the boys. They are not just the very same ones that were present at John's first dinner-party and took their first Christmas sleigh-ride with him so long ago, for they have grown up now, and are most of them earning honest livings in good situations. Indeed, Dick McCue is one of them; but they are boys much like what those were when John Collins first brought them home with him; and if they only grow up to be half as honest, good men, as the others are, the city ought to offer a vote of thanks, if nothing more substantial, to John and Mary Collins for doing so much toward turning these poor, untaught, half-starved street-boys into honest, God-fearing men—for that is what they are. But the city authorities know nothing about John and Mary Collins, and they will probably never have any reward in this world except the satisfaction of knowing that they have done the best they knew how to do.

ARE THE AFGHANS JEWS?

There is no doubt that the prevailing type of the Afghan physiognomy is strongly Jewish—more so probably than any other living race—and in the national religious customs considerable analogy can be traced to those of recognized orthodox Judaism. This is particularly the case with the Kashmiris and the Tajik people of Badakshan; and, indeed, so overwhelming are these indications, that when Bernier first investigated them he came to the conclusion that he had found the descend-

ants of the lost tribes of Israel. All the native histories of the Afghans contain a circumstantial account of the early history of the Jews—or, we may say, their Jewish ancestors—from Abraham down to the Captivity, and although the bulk of the population is said to have been converted to Islam by Kais, it is stated by a local scribe, Ebn Haukal by name, that it was not until the middle of the tenth century that Judaism was totally forsaken, and Islamism had become the prevailing religion.—*Jewish World*.

[For The Church Monthly Magazine.]

THE QUEST OF THE CRYSTAL.

BY THE REV. J. M. CLARKE, D.D.

I.

In a secluded district, in the mountain region of Germany, there lived a peasant family. The father and mother had entered on their married life with the usual bright anticipations; but as the years advanced, cares began to thicken around them. The valley in which their cottage stood was rather rough and barren. The land-slides and the Spring freshets often marred their fields, and sometimes injured their crops. Their sheep were diminished in number by the severe storms, which sometimes overtook them in the Autumn pastures. The father, though he worked hard, began to find it difficult to provide food and clothes for his increasing company of children. And at last a fit of illness, brought on by hardship and exposure, left him crippled, and unfit for the labor required for their comfortable maintenance. When the father and the mother talked over their condition and their prospects in the children's hearing, they often referred to a tradition of the country. 'O!' the mother would say, 'if we only had the Rosy Crystal.' For the story was in that region that somewhere on the highest of their mountains a wonderful Talisman was hidden. If any one could find it, it would ensure him health and wealth and happiness. It would give him control over the elements, and make him honored and respected among men. All these magic qualities were well understood, when any one referred to the Rosy Crystal of the mountain.

The children so often heard their parents speak of the Rosy Crystal, and wish for it; and, besides, knew so well that the family condition need-

ed bettering, that they came to a fixed determination among themselves, that as soon as any of them became old enough and strong enough, he should go and search for the magic Talisman.

Of course the oldest son, whose name was Conrad, was first to try his fortune in the adventure. Now Conrad was a curly-haired, apple-cheeked boy, with much more appetite for play than for labor. On his mind care sat rather lightly, and I question whether he would have taken up the quest of the crystal of his own motion. But he was carried away with the spirit of the other children, and never thought of withdrawing from the enterprise they had so long been planning. His brothers and sisters filled his pockets with provisions they had been saving for him, and one fine Spring morning he set off for the journey up the mountain. The sun was shining, and the birds singing in the valley, as he started. The dandelions dotted the roadsides with golden fire. The hawthorn hedges were white with blossoms. Humblebees buzzed through the warm air, and lighted on the thistle blooms; and the first yellow butterflies were hovering over damp places in the path. It was not in a boy's nature not to pay some attention to these various objects of interest; to chase a bluebird, to pick a flower, to catch a butterfly in his cap. Nor, when he came where a small stream crossed the road, could he help lingering a few moments on the bridge, to watch the little trout as they darted here and there in the bright, clear mountain water. But only for a few moments, for the crystalline water reminded him of the crystal he had

set out to seek. So collecting his thoughts from their wanderings, he trudged resolutely on again. Nor, though once or twice a rabbit crossed his path, and once he spied at a distance a woodchuck cocked up on his hind legs in front of his burrow, did he permit himself to leave the road to chase them. In fact the boy knew, by previous experience, there was very little use in doing so. But a more serious trial was to come.

When he had about reached the foot of the mountain, where the path would soon begin to grow steep and rugged, he came suddenly upon a company of elves. In America, as you are aware, there are as yet very few elves; but in Germany they are quite numerous. These were servants of the Fairy in whose keeping the Rosy Crystal was, and were stationed by her at this point to test the resolution of any young adventurer who might come in search of it. They appeared to Conrad to be boys of about his own age, rather fantastically dressed, and of remarkable good humor and bodily agility. When he first saw them, they were playing at leapfrog with one another, and executing most remarkable feats of activity and skill. At the spot where they were there was a spring, famous through all the region. Conrad had often heard of it, though he had never before been so far up toward the mountain. Around the spring stood a few scattered forest trees. In some of these the elves had fastened swings, in which a few of their number were diverting themselves. As Conrad approached, those who had been playing leapfrog left off their game; and one of them, who wore a red cap with a cock's feather, came forward and accosted him. He said they were a party of city boys who had come out to the magic spring for a picnic, and

invited Conrad to join them. Our peasant boy felt flattered by this kind reception, and saw no reason why he should not share their festivities, except that he was on his way to seek the Rosy Crystal. And after all, he thought, he might at least spend an hour with them, and then go on up the mountain. Red Cap asked him his name, and introduced him to the nearest of his new companions. Some of their names sounded rather odd to Conrad, but then they seemed such jovial, genial fellows, that he thought himself quite in luck to have fallen in with such good company. Soon they were all engaged in a spirited game of ball. Conrad was considered quite a good player in his own valley, but he had never seen anything like the marvellous performances of his new friends. They seemed to think nothing of springing six feet into the air to catch a passing ball, or ten feet sidewise to strike it in its flight. He made some sturdy strokes that sent the ball spinning almost out of sight, but in agility he was no match for his playmates. He was astonished, too, at the way they tumbled about in the trees, like so many monkeys, hanging by their heels from the branches, chasing each other to the ends of the smallest twigs, dropping to the ground from great heights, and bounding up as if they had been made of india-rubber. Then, too, they had divers dances which they taught Conrad to join in, and games of 'Prison-base,' and 'Hispy and pull-away,' in which they made the grove reëcho with their merry shouts and glee. And when the sun was in mid-heaven, and all began to get tired of play, at a signal from Red Cap certain hampers were brought from their places of concealment, and set in a shady spot near the fountain. Conrad watched their

unpacking with eagerness. Never had he seen such snowy damask as that of which the table-cloths and napkins were made; never such Westphalia hams, such bologna sausages, such venison pasties, such fine wheat bread. They seemed to have exhausted the resources of the pastry-cooks' shops in tarts and sweetmeats. They had strawberries, and fresh figs and grapes from Italy, and oranges and pineapples from beyond the sea. They had nuts, too, to wind up their repast; almonds and filberts and madeira nuts in utmost perfection. And last of all came out of the hampers some tall bottles, the like of which poor Conrad had never seen. 'Fall to,' said Red Cap; and without any blessing asked, all began at once upon the viands. Conrad's neighbors were very attentive to him, and plied him with all the good things spread before them. All talked and laughed and rattled away like schoolboys out for a holiday. Soon the bottles were uncorked, and the filled glasses were lifted high in each reveller's hand. Conrad ate of the feast, and drank of the new liquor at first with some inward uneasiness, for he feared he was delaying too long from his journey. But soon the Fairy wine made him forget his fears. He was gayest of the gay for a short time; then, overcome by its influence, he grew silly, then giddy, and finally lost all consciousness and sank upon the ground. When he came to himself, the afternoon had passed. The sun was just setting in the west. And as the last edge of its disk disappeared, he saw through his half-opened eyes the figures of his late companions dancing a wild triumphant dance, and pointing at his prostrate form. Just as he got well awake, they all gave a shout of weird eldritch laughter, and with a fling and a bound vanished in the

upper air. The next moment Conrad's senses again failed him, and he sank back unconscious. He was changed into a gaudy-colored bird, that thenceforward flitted around the grove by the fountain, uttering discordant cries; a gay but useless creature, fitting representative of him who had lost the Rosy Crystal by half-a-day's self-indulgence.

II.

Conrad's brothers and sisters waited long for him to return from his expedition. But when several months had passed and they received no tidings, they gave him up for lost, and mourned for him as for one dead. When the Spring came round again, the second brother, Hermann, began to prepare himself to go in search of the Rosy Crystal. Hermann was a very steady, industrious boy, and a great help to his father on the farm, but the family were willing to let him go, if he would only bring them back the Talisman of Prosperity. Hermann started on his journey with more resolution than Conrad had done, and pursued it with less interruption. The bees and butterflies and flowers did not delay him. Patiently plodding on, he arrived early at the spring, but found no elves there at play. This was not the temptation likely to succeed with him, for he was a young man of a highly practical turn of mind, with a steady eye to the main chance. The bright-colored bird was fluttering about in the grove; but Hermann, of course, did not know that that was the shape into which his brother had been changed. So he refreshed himself with a draught from the spring, and proceeded on his way up the mountain. He soon left behind the grassy turf of the lower slope, and came to ground that was hard and

bare. And the way became steeper and more rugged as he went on. First it was gravelly, then pebbly, then rocky; and after two or three furlongs of trudging over stones and rocks, he began to think it was no easy undertaking that he had entered upon. Just as this reflection was passing through his mind, he saw a little way in advance of him a company of persons very busily digging among the rocks. They were working with the pickaxe and shovel, the usual implements of miners. They appeared to be short of stature, and of swarthy complexion; a little humpbacked, as if with the effect of labor, and with faces somewhat prematurely anxious and care-worn. They wore flat caps, and coarse red shirts, and stout leather shoes. They were in fact Gnomes, regular mine-workers, in the service of the Fairy of the mountain; though Hermann did not understand but that they were mortals like himself, however dwarfish and uncouth in appearance. As they paid little attention to Hermann when he came up to them, he accosted the nearest worker, asking what they were digging after.

'Gold,' said the Goblin; 'there is plenty of gold in this mountain.'

'Do you know,' said Hermann, 'where one must go to find the Rosy Crystal?'

'No,' said the Gnome, 'I never heard of such a thing as a Rosy Crystal.'

'Well! all our neighbors say there is such a thing, and that it is somewhere up this mountain.'

'I think your neighbors are very stupid,' said the Gnome, 'and if you are wise, you will come and dig gold with us, and not be fooled with tales about Rosy Crystals.'

'Really,' thought Hermann, 'there is a good deal of sense in what the

man says. And if I can get a bag of gold, and take it to the folks at home, I think I shall do them more service than if I go on hunting after this uncertain Talisman. Have you any tools to spare?' said he aloud.

'I believe there's an extra shovel and pick,' said his new friend.

And soon our peasant boy was busy among the gold-diggers, bent on accumulating a pile for himself and his relations. Many a scale of gold dust, and now and then a nugget, rewarded his efforts. All went on harmoniously with him and his fellow-workers. He joined his midday meal with theirs; and after a brief interval of rest, all went again to work at dragging from their rocky hiding-places the coy particles of virgin gold. Hermann's limbs ached with the labor, but he thought of the dear ones at home, and worked manfully on. At last the sun was setting and twilight just commencing, when suddenly the earth opened, and from the mouth of a cave a figure appeared, who looked for all the world like the King of Spades—dwarfed and old, but crowned and purpled; at sight of whom every miner took off his cap and made obeisance. Hermann stood quaking; for, now that he saw the King of the Gnomes, there flashed upon him at once the real character of his day's companions.

'What, ho! my Goblins,' said the King, 'did you get him?'

'Yes! your Majesty,' said the Gnome who had accosted Hermann, 'this is the mortal who was going after the Rosy Crystal; but he stopped to dig gold with us.'

'Ho! ho!' laughed the Gnome King; 'does he love gold so well? Then he shall stay and guard the entrance to our treasures.'

So saying, he touched Hermann with his sceptre, and the poor boy

turned into a Badger, which ran as fast as his four feet would carry him toward the cave, as if taking that for his burrow. The Gnomes set up a shout of derision. The King struck the earth, which opened again, and he and all his Gnomes disappeared down the chasm, which closed again behind them.

[To be Continued.]

[Written for The Church Monthly Magazine.]

WAITING.

By MARY R. HIGHAM.

Patter, patter, down the street,
Came the tread of little feet.
School was over, work and play,
Both were ended for the day.
And the children troop along,
Full of idle jest and song.
From her latticed window brown,
Looked an aged grandame down;
Folded hands upon her knee,
Smiling at the children's glee.
Many, many years ago,
'Ere her hair was white with snow,
She, a winsome little maid,
Down that very street had played.
How the tear-drops dimmed her eyes,
As these youthful visions rise,
And along time's vanished track,
Came her happy lost youth back.
Once again with bashful pride,
Stole the tall youth to her side,
While the golden sands of time,
Bringing him on to manhood's prime;
And her wrinkled face grows bright,
Thinking of her bridal white!
She can scent the blossoms now,
Like a crown upon her brow;
Hear again the sweet bells chime,
Ringing out the blissful time!

Earthly friend she now has none,
All have vanished, one by one.
In the churchyard, on the hill,
Sleep her dear ones, cold and still.
Mother, husband, children—all
Waiting for the angel's call.
Ah! how weary she had grown,
Waiting all those years alone!
Very long ago it seemed,
Like a story she had dreamed;
Or a bitter, passing pain,
That could never come again.
Never; no, for peace was there,
Like the hush that follows prayer;
And upon that mystic road,
She was nearing home and God.
So she watched the children's play,
At the closing of the day;
Sometimes tossing kisses down,
As they went on through the town;
Smiling from her easy chair,
At the sights so passing fair;
Living o'er her life again,
And forgetting half the pain;
Waiting, with a bliss untold
For that land where none grow old!

Two natures met together in our Redeemer, and while the properties of each remained, so great a unity was made of either substance, that from the time that the Word was made flesh in the Virgin's womb, we may neither think of Him as God without this which is man, nor as man without this which is God. Each nature certifies its own reality under distinct actions, but neither disjoins itself from connection with the other. Nothing is wanting from either towards the other; there is entire littleness in majesty, entire majesty in

littleness; unity does not introduce confusion, nor does propriety divide unity. There is one thing passible, another impassible; yet his is the contumely whose is the glory. He is in infirmity who is in power; the self-same Person is both capable and conqueror of death. God did then take on Him whole man, and so knit Himself into him, and him into Himself, in pity and in power, that either nature was in the other, and neither in the other lost its own property.—*St. Leo the Great.*

ABOUT SUN-FLASHES.

Young people of both sexes have sometimes found a mischievous amusement in taking a piece of looking-glass and flashing the reflection into rooms, and worse still, into people's faces on the shady side of the street. Probably it never occurred to them that this, instead of being an annoyance, may be made an interesting amusement, and is even employed in the army as a means of communication between camps many miles apart.

To explain : Suppose a boy to stand in the morning facing the east. Before him, at some distance, we will suppose stands a church, or some large building, on which, with a small mirror, he throws a flash of sunlight. Now he can make that flash last a second, or a minute, or any length of time he wishes. He can even arrange an alphabet after the manner of the Morse telegraph alphabet, where words are spelled by dots and dashes. A quick flash may correspond to a dot, a longer flash to a dash, the number of dots and dashes being made to represent the different letters of the alphabet. By a prearrangement and understanding, another boy can spell out the words ; and when the sun is in the right position, he, with another mirror, can flash back the answer, throwing the light on some building or tower near the first boy. Or an alphabet may be made of short rapid flashes. One flash may represent A, the first letter of the alphabet ; two may represent B, the second letter ; three C, the third letter, &c. ; and words and sentences could be spelled out in this way.

This, it will be said, is mere play. But suppose, instead of two boys a quarter of a mile apart, there should be two divisions of an army thirty

miles apart ! You would be surprised to learn that in the manner we have just described, and by small mirrors, sun-flashes can be sent, and thus communication be held, even at that distance. Yet, incredible as it may seem, it is even so ; at least so says *The Boys' Own Paper* of London.

In the Zulu war, which has just been brought to a close in Africa, there was a camp of 1,250 men at Fort Elkowe, thirty miles distant from Fort Pierson, where the British army was stationed. Between the two was a force of 20,000 Zulus. The provisions at Elkowe were running short, and more than one in ten were sick or wounded. Though the two stations were in sight of each other, it yet required powerful glasses to see from one to the other distinctly. But of course the pent-up regiment daily looked with longing eyes to their friends at Fort Pierson, with whom there could be no communication. At length, however, they discovered that some one in the Fort was sending, by means of mirrors, flashes of sunlight. Seeing this every day, they concluded that something must be intended by it. After studying and watching for some time, they saw that there was a regularity in the length of the flashes, and the intervals between them. At last it occurred to some one in the camp that possibly these flashes might be spelled out, just as they spell out the dots and dashes in the Morse telegraph alphabet. He tried it, and soon the shout rang through the camp that their friends at Fort Pierson were going to cut their way through the enemy, to relieve them.

A mirror was quickly prepared and adjusted with proper apparatus, and flashes were sent back to Fort Pierson, informing the garrison there that

they had found out the meaning of their signals, and that they were in a greatly weakened condition from sickness and want of provisions. Thereupon the commander at Fort Pierson made all haste, and despatched the expedition four days sooner than he had intended, or even supposed it possible that he could do.

The brave soldiers pushed on, and on the first day made half the distance to Elkowe. At night they fortified themselves as best they could, the Zulus hovering around. A heavy

rain fell until the morning, when the savages attacked them; but in two hours the assailants were defeated, and fled precipitately, pursued by the victors. The fight was witnessed at Elkowe, 15 miles distant, and signals were flashed congratulating the commanding officer on his success. Before night Col. Pierson and his pent-up camp were relieved, and among the shouts of rejoicing, went up heartfelt thanksgiving to Almighty God for the happy deliverance.

THE BUILDING INTERRUPTED.

A BIBLE STORY.

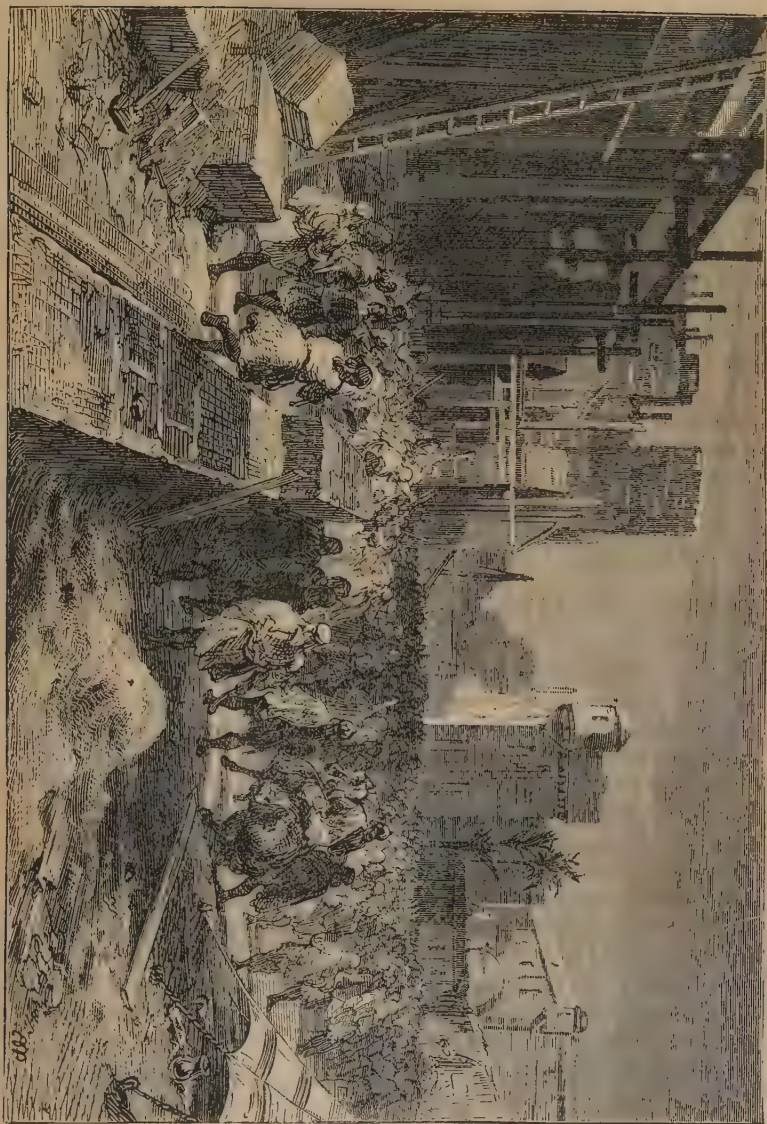
When the waters of the Flood had gone down and the earth was brought back to what it had been before, the families of Noah's children increased; and as men did not die when seventy or eighty years old, as they do now, so in the course of a hundred and thirty years there were a great many people on the earth again. And of course, as they all came from the same family, they all spoke the same language.

But there arose a man, whom the Bible styles "a mighty one in the earth," "a mighty hunter," whose name was Nimrod. He was a large, powerful, fierce man, and wicked also. He was so used to a rough life, was so successful as a hunter, that the people looked up to him as a kind of chief. At length he became so proud that he even thought he could defy God! He persuaded the people that it was not because God blessed them, and made the grain and the fruits to grow, but it was their own skill and industry and courage that made them so prosperous.

Now God had commanded the de-

scendants of Noah and their families not to stay in one region, but to go to different parts of the world. He wished all the earth inhabited by men, and to have them cultivate the ground and raise flocks and herds, and be industrious and pious people, in different countries. But if they were to do this, then Nimrod could not be the ruler of them all. After they had started westward to go to find such parts of the land as would suit them, they came to a very extensive plain, or level country, which they named Shinar. Here, Nimrod thought, would be a fine place for all to live as a great nation, with him for their chief or king. They did not know, as we do, that the world was a globe. They supposed they could build a tower so high that it would reach up to heaven, so that if any persons should wander any great distance they need not lose their way, and would not be obliged to have their homes in any distant part of the earth. Wherever they were they could see this tower.

They accordingly built a great city and began to erect this tower, which



was to reach to heaven. They therefore made bricks of clay and burned them, so as to make them hard and like stone, and they used a kind of slime or pitch, of which there was plenty in that country, for mortar.

But God was very angry with them, and while the thousands upon thou-

sands of laborers were building the walls of this tower, suddenly they found that they could not understand each other. They could use their tongues, and shout and talk as before, but not a word could they understand of what was said. No wonder they were thrown into confusion and ran about

like wild men, and terribly frightened. They began now to see what an awful thing it was to rebel against God. He would not do as He had done with the wicked before—drown them in a flood—for this He had promised not to do. But He would compel them to do as He had commanded. He would compel them to scatter over the earth and settle down in different parts. This is what they had to do. For when God confounded their language, each one tried to find out some who could understand him. Of course there must have been an awful scene of confusion—so many thousand voices shouting out together. At length one person would find some one who could

understand him. Then they two would go about seeking others who could understand them also. In this way were formed bands or companies of persons who used the same speech. These different bands—one speaking one language and another speaking another—as they could not live together, separated and scattered themselves over the earth, just as God had required them to do at first.

That tower and that city were never built. But the name Babel, which means confusion, was given to it, “because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of the earth.”

THAT DREADFUL BOY.

Irenæus, in one of his letters to the *New York Observer*, describes a specimen not infrequently met with at places of Summer resort. It was an insufferable youth, who made himself a pest and a nuisance of the piazzas, the parlors, and the halls. His mother would by turns beseech, coax, and caress him, but never made him obey. As a consequence the child did what he pleased, and whatever he demanded, his mother was sure to give him. At length his rude and boisterous conduct made him such a torment that it could be endured no longer. As on one occasion he ran screaming through the parlor, Irenæus seized him, shook him, rebuked him severely, led him to the door and bade him remain there until he could return and be quiet. The next day the mother met on the beach and thanked the gentleman for his assertion of authority over the boy. But as there are many mothers who may need the

lesson, we will let Irenæus tell his own story :

‘I am under great obligation to you, sir, for taking my boy in hand last evening.’

‘It is rather in my place,’ I made answer, ‘to apologize for laying hands on the child of another ; but I saw he was regardless of authority, and thought to give him a lesson.’

‘Thanks : but I would like to tell you of him ; he is a dear child, an only child, and his father often and long away from home on business, has left his education and care to me entirely. I have the impression that the strongest of all influences is love, and that none is so strong as a mother’s love ; I never speak to him but in tones and words of affection ; I never deny him any indulgence he asks ; I let him have his own way and never punish him, lest he should be offended with me. I wish that he may not have any other thoughts of his mother but those of kindness, gentleness, and love. Your sudden and decided measure last night startled me, but its effect on the child was remarkable. He has not yet recovered, and this morning he spoke

to me of it, as if a new sensation had been awakened. Will you tell me frankly what your opinion is of the probable result of the system of instruction which I am pursuing ?

'It is not becoming in a stranger,' I said, 'to speak plainly in regard to the domestic management of another, and I hope you will excuse me from expressing an opinion which it would not be pleasant for you to hear.'

'But I want to hear it ; the good of my child is the dearest object in this world ; I have nothing else to live for, but it seems to me that the more I love him, the less he cares for me or my wishes ; the more unruly and troublesome he becomes. Your decided dealing with him has frightened me in regard to my course of training.'

'Rather you should say your "want of training him." You do not read correctly the words of the wise man, "Train up a child," &c. You are letting him grow up without training, and my fear is that he will be hung—'

'Hung ! hung ! what do you mean ?'

'Only this, that you are allowing him now to be a lawless, selfish, domineering, disagreeable boy ; he has his own way always ; he tramples on your wishes now, and will tread on your heart soon, and love to do it ; such boys are bad at home and worse out of doors ; growing up ungoverned, he will defy authority, be hated by his companions, get into trouble, become turbulent, riotous, perhaps an outlaw, and will come to some bad end, I fear a rope's end. This plain talk offends you, I perceive.'

'No, it does not ; I am *thinking*, but I am not offended. I asked your candid opinion and have received it, and it has made me anxious lest I have already done an irreparable injury to the dear child. Do you believe in the corporal punishment of children ?'

'It is sometimes a duty. You may restrain the waywardness of some children without actually whipping them, and if you can, by all means do so. But the first duty of a child is to obey its parents. Your boy never obeyed you since he was born !'

'True, very true ; he has always had his own way.'

'Yes, and is therefore never happy ; he would cry for the moon, and fret because he cannot have it. He is no comfort to you, and is a torment to all about him. If you would make him happy, you will *make him mind* ; and especially to obey his mother. I do not believe that you will succeed.'

'Pray, why not, sir ?'

'Because, madam, you have "views" that are opposed to these. You believe only in moral suasion, in the largest liberty, and you cannot break away from your opinions and surroundings and persistently, steadily and faithfully pursue a new line of life with that boy.'

'But I will try.'

'God help you, madam ; and you will need His help, for you have a long struggle before you. But the prize is worth it, and I wish you success with all my heart. Your child will love you ten times more if you teach him to respect you ; he will not love you while you let him defy and despise your authority as he does now. Soon he will love you, and love to obey you, and then he is saved. Solomon was a wise man, and spoke divine wisdom when he said "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes."'

The madam had a smile of contempt on her face, and said 'I don't think much of Solomon.'

'Probably not,' I replied ; 'did you ever read the Apocrypha ? those Oriental writings are not inspired, so you need not be afraid of them,' (she laughed,) 'and I will give you the sage advice of the Son of Sirach : "Indulge thy child and he shall make thee afraid ; humor him and he will bring thee to heaviness. Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn and be disobedient unto thee, and so bring sorrow upon thy heart." Which means teach him to obey, or he will govern you and break you heart.'

Editor's Portfolio.

On another page we have an article headed "A Remedy for a Prevalent Evil." After it was in type, we encountered in a New England magazine, *Good Company*, a notice of an Improvement on Present Modes of Education—an invention of Professor Erasmus Schwab, the head of the Military College in Vienna. It is thus described :

"Prof. Schwab's idea is that every schoolhouse ought to have connected with it a plot of ground, which should be handsomely laid out, and which the pupils of the school, working under the direction of the teacher, should cultivate and keep in order. This garden should contain a selection of the characteristic plants of the plain and meadow, mountain and wood, of the region ; samples of the home evergreen and foliage trees ; a collection of the chief poisonous plants of the region ; a nursery for fruit ; and beds of flowers and vegetables, with hot-beds and the various appliances of a kitchen garden. The variety would depend on the size of the plot and the resources of the district, and there would necessarily be a difference between the garden of a city school and that of one in the country.

"The design is that the children should learn in these gardens the names and uses of the several plants, and the method of cultivation. It is found that they take great pleasure in their gardens, and great pride in keeping them in order ; and the knowledge that they thus gain, must be of incalculable value to them."

The Great Pyramid in Egypt has long been a subject of study and controversy. Whether it was simply designed as a tomb, or was an astronomical and mathematical marvel—its position, its lines, its passages, and that mysterious coffer in the King's Chamber, revealing wonders in measurement, and possibly having a religious significance—is still a

theme on which doctors disagree. One of the most interesting of books is that of Dr. Seiss of Philadelphia, entitled "A Miracle in Stone ; or, The Great Pyramid of Egypt." The marvels he relates of this structure, make his work read like a romance. But unfortunately other doctors scout the theories so plausibly maintained by Dr. Seiss, and Prof. Smyth before him. In this connection, it is interesting to know that Mr. R. A. Proctor, in a lecture in this city last month, exhibited three photographs of the Pyramids of Egypt, which he regarded as, without doubt, astronomical observatories, erected by a people who understood the art of observing star movements, and were skilful enough to set their observatories four-square, with an accuracy that was not rivalled at the time of Brahe, and had only been excelled by extremely modern builders. By reference to a vertical section from north to south, facing west, of the Great Pyramid of Gizeh, Mr. Proctor showed the adaptation of the mysterious interiors of these structures to astronomical purposes, observing that if, with unlimited command of money, and without the possibility of obtaining a telescope, he were to set about the construction of an observatory, such a plan of the interior would be exactly the one he should adopt. The riddle of the passages, and of the central and other large spaces, was, he believed, to be explained upon no other theory than that of their erection with primary reference to astronomical study.

It is amazing to notice the instances almost daily occurring in our city of people whose goodness is only equalled by their stupidity, allowing themselves to become the victims of

professional swindlers. Over and over again the daily papers expose the most transparent frauds, and yet they daily add to the list of new victims. A person comes to the city who is readily known to be a stranger. A man of plausible manners stops him, and reaching out his hand, says "How do you do, Mr. Jones?" The reply is "You have mistaken the person. I am not Mr. Jones; I am the Rev. Mr. Splurge from Greenville." Not long after he is met by stranger No. 2, who greets him by his right name, and easily persuades him that he has once been a member of his congregation. His confidence being thus won, the way is prepared for any one of the various traps that stranger No. 2, with his confederate, may have set. An Illinois pastor was thus swindled a few days ago, the keen rascals having inveigled him into delivering a moral lecture to a young man on Gambling; and while they were, by means of cards, helping him to illustrate his points, the alarm was raised that the police were upon them, and they would all be arrested. The company fled, and with them \$40 of the parson's money. He laid the case before the authorities, who arrested the rogues, but laughed at the minister's verdancy. Next week will probably furnish another example, and the week following still another, from the ranks not only of the easily gulled, but also of those who will never be cured of their stupidity: for they will not read the papers.

Year by year, as the Roman Church has grown stronger in this country, it has exhibited more and more of its intolerant spirit. It has fostered more bitterness against Protestants; it has tightened its grasp upon its own people, and been more exacting in its demands of blind, unconditional submission. Where it once advis-

ed, it now commands; and where it once threatened, it now enforces the penalty of deprivation of the Sacraments, and all religious rites. A case recently occurred in Cambridgeport, near Boston, which has attracted attention, not because it is unlike others, but because of the publicity which has been given to many of the particulars. The priest of St. Mary's church insisted that all the children of his flock should be withdrawn from the public schools, and made to attend the parish school. Against this many of the parents remonstrated, on the ground that in the public schools, which were free, there were competent teachers, and the children were making progress in their studies; whereas the parish school of St. Mary's was not free, and its teachers were incompetent, some of them being young girls who had not even passed an examination in the grammar school. The parishioners, therefore, refused to withdraw their children from the one, and place them in the other. Thereupon Father Scully, the priest, refused to hear the confessions of parents who preferred the public schools. He stated to his parishioners that the Church, through the decisions of Rome, and the proclamations and statutes of the bishops in all parts of the world, has ordered that wherever Roman Catholic schools are established, the curate is bound, under pain of mortal sin, to deny the Sacraments to those parents who refuse to require their children to attend. One woman makes affidavit that in 1878, her husband being near death, the priest refused to attend him until the children were withdrawn from the public school. This she promised to do immediately after her husband's death. Still he refused, saying "Would you wish me to go down there, and thereby damn his

soul?" He died without the Sacraments.

Another woman says that she withdrew her thirteen-year-old boy from Scully's parochial parish, because of a flogging administered on his bare back for truancy—so severe that he was unable to sit upon a chair, or lie on his back in bed, for two weeks. Her husband, who was a confirmed invalid, was taken suddenly worse, and she went for Father Scully. He came, but when she informed him that one of her children went to the public school, he refused to administer the Sacrament to the dying man. The woman promised to send her son to the parochial school the next term, which began in September. Scully said to her "If you wish to take the chances of your husband living until next September, you may do so." "Why, Father," was the agonized reply, "God knows that he can live only a few days." The priest was inexorable. "Well," he said, "there is your only alternative. I will not do anything for your husband until you comply with my wishes." The next day the woman sent her boy back to the parochial school, and that night, she says, Father Scully came and administered the Sacrament to her dying husband, improving the opportunity to upbraid her in no gentle terms for "almost letting the breath go out of her husband's body before attending to the needs of his soul."

This suggests a few reflections. According to the Roman Church, ordinarily the salvation of the individual depends upon his reception of the last rites. These are in the hands of the priest, to be bestowed or withheld according as any rule established by "the decisions of Rome and the proclamations and statutes of the bishops," may be obeyed or violated. There is nothing whatever to pre-

vent Rome and its bishops from deciding or proclaiming whatever they may deem fit. They have not been very scrupulous in times past, nor are they likely to be so in the future. With a large population, who are, under threat of spiritual penalties, compelled to submit to any "rule" whatever that may be proclaimed by authority, here is a vast power which may be wielded against governments and rulers, or obnoxious men or measures, or in favor of revolt or treason, or whatever else may be decreed by a Church which has never hesitated to take a hand in party or State affairs, whenever it believed it to be to its advantage to do so.

That the Roman priests do most arbitrarily and tyrannically use the influence they have, without waiting for the decisions of Rome and the proclamations of bishops, is a matter of notoriety. An example of this kind recently occurred in Holyoke, Mass. One Parker, a livery-keeper, attended the lectures of an apostate priest. Father Dufresne, the priest of the parish, cut him off from the Church until he should be willing to submit to its authority. Meantime his parishioners were warned to hire no hacks from Parker while he was under the ban. Parker sued the priest, laying his damage at \$10,000. The case was tried, and the jury awarded him \$3,000.

PLEA FOR FAIRY LITERATURE.—We have sometimes been at a loss to account for that opposition which some otherwise well-disposed and sensible people manifest towards allowing children to be amused by fairy and other fictitious literature. Some positively forbid it. Some permit it, but with a seeming twinge of conscience, as though they felt it to be a stretch of parental indulgence which

they had not the strength of mind to deny their children, though they believed it wrong. And we have known parents to open their eyes with a look expressive of more than astonishment, on hearing that a clergyman grants such indulgence to his own children, and does not discourage it among the little ones of his congregation.

Now let us ask such persons, is it not a little remarkable that the instincts of mothers and nurses for all generations, so far as we can learn—from the beginning of the world to the present day—we say the instincts of mothers and nurses, whose relations to the little ones are most intimate and tender, who have a keen insight into the real needs of the child, who know what its mind as well as its body needs—should prompt them ever to amuse and entertain the child with tales of the wonderful, the grotesque, the beautiful, made up of impossible scenes and heterogeneous characters? Is it not remarkable that no other tales, of fact, or of fiction true-to-the-life, could ever equally meet the demands of the infantile mind? Now in matters of instinct nature does not err. And the inference we are to draw is that there is for this, in the nature of things, some good and substantial reason.

But further, the child, whether you forbid it to read fairy literature or not, will play. With the boy, strings and sticks must be converted into reins and whip-lash and whip. Every household article large enough for it to bestride must be metamorphosed into a horse. Refuse to give the little girl a doll and cradle, and she will extemporize them out of loose scraps and rubbish. Place children together, and they will amuse themselves for hours in plays

of imaginary scenes and characters. They will have not only their horses and carriages, their visits and parties, their weddings and funerals, but their grottoes and caverns, spangled with gold and gems, their fancy little controlled by the rule of resemblance to reality. This is universal, and so spontaneous in childhood, that we are left to no other conclusion than that it is the law and design of nature. But it is the play of the imagination. *They make fiction for themselves.* Their little minds revel in such scenes, and the Author of Nature designed it to be so.

Perhaps we may not be able to unfold the philosophy of this, but possibly here may be, in part, an explanation: The judgment is not the first faculty developed. Our first impressions are all delusions. Let one born blind receive sight by means of some skilful surgical operation, and he does not see things as they are. He has no sense of perspective. He sees no cube or sphere—all is presented as one level surface. Experience gives him the idea of distance. And not until he has had experience, does his sense of sight submit to the verdict of his judgment. The little child in the cradle, whose faculties are just beginning to expand—its eyes apparently wander with unmeaning gaze; its little hands are stretched out to grasp objects which it conceives to be within its reach, but which are, in fact, many feet or yards distant. All these little efforts and struggles are but nature teaching the child to correct its first false impressions by experience; and in due time it learns better than to reach from its nursery-chair to grasp the weather-vane from the distant church steeple. The senses are first developed; the intellectual faculties afterwards; and we believe that there is a perfect analogy

in the order of their development. The little one has not the shadow of a doubt that the sky is a blue concave, and that the stars are but chinks through which shine the glory of a brighter world above. With it the horizon is the end of the world, where the sun goes down, to make its way back again by some underground passage, to be ready to resume its journey on the morrow. Experience has not taught it the laws of nature, the extent of human powers, nor the principles of the constitution of society, and *imagination supplies the link*; so that until the development of the judgment by reason or experience, there is nothing absurd or impossible to its convictions. And these delusions of its own fancy, or of the fancy of others, are no obstacle whatever to the subsequent corrective teachings of experience. The mind craves ideas, and must have them. The mind is in its nature active, and it must have something wherewith to occupy itself. Suppose it possible for you to compel that mind to wait until experience and judgment have taught it what is real and substantial. In the meantime it becomes imbecile for want of employment and exercise. Give it food for the imagination—the faculty first developed—and though it may sport amid impossible scenes, and hold converse with impossible characters, yet not many steps behind lag the judgment and the reason, to temper in due time the wild enthusiasm, and to sober the countenance with the contemplation of real truth.

The child's body, its limbs and muscles, crave and will have play. And yet what is a hoop, a top, a kite, or sled? Are these the implements of knowledge, of riches, of statesmanship? No, they are the mere tools of play. But in the use of

them, in the eager enthusiasm and delight in them, are developed those faculties and powers which will be of use in manhood. Not only limbs and muscles are strengthened (these might be by work, instead of play), but the spirits are made elastic and the heart buoyant, which could not be by the mere drudgery of toil. And so, in childhood, the *mind* also must have play. There are in real life no knights with enchanted swords, and no giants and dragons for brave youth to kill; no fairies dwelling in castles of sweets, no queen-fairy to scatter gold and jewels in her path; no Santa Claus with tiny reindeer steeds and inexhaustible store of presents. But the mind, in playing among these fancies, acquires a quickness, an elasticity, and a versatility, which will be of infinite service in after-life, and enable one in every calling to carry feeling as well as thought, a warm heart as well as a clear intellect.

As to be men and women we must first be children, as there is no fully developed body without that discipline which childish sports and employments impart to all the limbs and muscles, so neither can there be a fully developed and well-balanced mind without the early schooling of the imagination in its sportive roamings among the fictions of its own creation or those of the literature of fancy. We think we have proved this to be the law and order of nature. And nature is not likely to be mistaken on this subject.

The titlepage on our cover was designed and drawn by Miss Annie Wells, to whose taste and skill in ecclesiastical ornamentation many of our churches bear witness. It was engraved on wood by Miss C. B. Cogswell, for nine years at the head of the

Engraving Department in Cooper Union. Our readers will without difficulty, we think, understand the symbolism—the Family and the Church—to the interests of which THE CHURCH MONTHLY MAGAZINE will be devoted.

We dislike apologies; and though we knew that the first number of a new magazine would, under the most favorable circumstances, afford occasion for them, we fully intended to do without them and trust to the good nature of our readers. But we could not foresee sickness at the very time when health and strength most were needed. We must on this account beg our readers to excuse both the delay in issuing our first number, and whatever shortcomings there may be. Our news department is meagre. We intended to have given more illustrations, and some other matters which were to have been, are not.

NEW YORK CITY.

The seventh anniversary of the formation of the Church Mission for Deaf Mutes was held in St. Ann's church, New York, on the 16th of November. Receipts for the Mission during the past year, \$6,753.—The twenty-fifth anniversary of Bishop Potter's Episcopate was celebrated in Trinity church, New York, on Saturday, Nov. 22d. The Bishop was presented with a silver chalice and paten, ornamented with raised emblems and lined with gold. A highly complimentary address was delivered by the Rev. Dr. Dix, to which the Bishop made an appropriate and feeling reply. On Tuesday evening, Nov. 25th, the Academy of Music was filled with an assemblage of Churchmen of the city and diocese, and not a few ministers and laymen of the different denominations, who had assembled to do honor to one who had so acceptably filled the episcopal of-

fice for twenty-five years. After an address by the Hon. William M. Evarts there was presented to the Bishop a splendid silver casket of exquisite workmanship. On the vase the following sentence inlaid in gold runs round the base: "To the Right Reverend Horatio Potter, D.D., LL.D., D.C.L., Bishop of New York, from his diocese, with love and gratitude for twenty-five years of faithful and fruitful service." The vase was presented by the Hon. John Jay. The Bishop's reply was most appropriate. The occasion was a most delightful one to all, and the Bishop had reason to regard it as the happiest day of his life.—The Rev. F. Courtney of St. Thomas' church, New York, has declined the call to St. James' church, Chicago.—The Rev. J. N. Gallaher, rector of Zion church, New York, has been elected Bishop of the Diocese of Louisiana.—The Church has met with a severe loss in the death of the Rev. Christopher B. Wyatt, D.D., rector of St. Peter's church, New Rochelle, which took place on the 8th of November.

WESTERN NEW YORK.—On Sunday, Sept. 14th, at St. Paul's church, Buffalo, the fiftieth anniversary of the rectorship of the Rev. Dr. Shelton was celebrated. The venerable rector preached his anniversary sermon in the morning, and in the evening addresses were made by Bishops Coxe and Talbot, the Rev. Dr. Bolles, the Rev. Lloyd Windsor, and others.

KENTUCKY.—The Rev. Ethan Allen, D.D., died at Newport, Ky., on the 17th of November, in the 84th year of his age. He entered the ministry in 1819, and labored successively in the dioceses of Maryland, Ohio, and Alabama. He retired from active work five years ago, retaining his

connection with the Diocese of Maryland, of which he once held the office of historiographer.

NORTHERN NEW JERSEY.—The new St. Stephen's church, Newark, the Rev. Dr. Boggs rector, was opened on the 21st of November.—The Rev. Thomas A. Starkey, D.D., rector of St. Paul's church, Paterson, was on the 28th of October elected Bishop of the diocese.

FOREIGN.—The new buildings of the Society for Promoting Christian Knowledge, were formally opened by the Archbishop of Canterbury on Monday, Nov. 3d. The buildings cost less than £42,000. Last year the Society circulated 400,000 copies of the Prayer Book, and 4,500,000 tracts.—On Tuesday, Nov. 4th, the Society of Biblical Archæology began the meetings of this year's session. Mr. Hormund Rassam read a paper, in which he detailed an account of his difficult explorations near Nimroud, where he found the famous bronze gates of Balawat, illustrative of the glorious reign of the conqueror of Ahab and Jehu, Shalmanezzer II.—The Bishop of Carlisle has brought a bill before Parliament for revising the Prayer Book. Large meetings have been held at various places, protesting against any alteration at the present time, and urging that if at any future time amendments should be deemed advisable, they be first submitted to the Convocations.—Dr. Colenso's newly-appointed Archdeacon of Natal called upon the Bishop of Canterbury, who gave him his best wishes, and bade him God-speed. Thereupon the Rev. C. N. Gray, a son of the late Bishop of Capetown, wrote to his Grace, protesting against his bidding God-speed to, and encouraging, a man who has been elected to serve one who has been deposed by the Church

for denying the faith once for all delivered to the saints. He asks "Has it come to this, that the impugnors of the divinity of Christ, the assailers of the Bible as the Word of God, are to receive a blessing and God-speed from the chief Bishop of the Anglican communion?"—The Rev. James Tripp, one of the patriarchs of the English Church, to whom Cardinal Manning was formerly curate, died on the 8th of November in the ninety-third year of his age.—On Saturday, Nov. 15, Lord Penzance, Dean of Arches, made order for the suspension of the Rev. A. H. Mackonochie of St. Albans, Holburn, *ab officio et a beneficio*, for three years, for certain offences as regards excess of ritual, against the laws and canons of the Church of England. Seventeen months ago Lord Penzance issued a similar order. The case was carried up to the Queen's Bench, which interfered, and stopped the execution of the order. It was carried up to the Court of Appeal, which declared that the Queen's Bench had not power to interfere, and Lord Penzance was invited to proceed with his original order, which he has accordingly done. A meeting of the Church Union was held on the following Tuesday. After considerable discussion, it was resolved that the policy in this particular case should be one simply of resistance. Mr. Mackonochie expressed himself as ready to go to prison, which event, it was considered, would greatly advance Ritualistic views.

There is no falsier proverb than the devil's beatitude, "Blessed is he who expecteth nothing, for he shall not be disappointed." Say rather, Blessed is he who expecteth everything once at least; and if it fall out true, twice also.—*Charles Kingsley.*

Editor's Book Table.

THE APOSTOLIC FATHERS AND THE APOLOGISTS OF THE SECOND CENTURY. By Rev. George A. Jackson. New York: D. Appleton & Co.

The Messrs. Appleton have done good service for the cause of Christ and the Church in beginning a series of publications, of which this is the first, under the name of the 'Early Christian Literature Primers,' to be edited by Prof. George Park Fisher, D.D., of Yale College. The plan recognizes four groups of works: 1. The Apostolic Fathers, A. D. 96-180; 2. The Fathers of the Third Century, A. D. 180-325; 3. The Post-Nicene Greek Fathers, A. D. 325-750, the Post-Nicene Latin Fathers, A. D. 325-500.

The first, which is the subject of this notice, contains The Apostolic Fathers, Clement of Rome, Ignatius, Polycarp, Barnabas, Hermas, Papias, of the Apologists, author of the Epistle to Diognetus; Justin, author of Muratorian Fragment; Melito, and Athenagoras. Of course it will not be imagined that a 'primer' will contain the entire works above enumerated. But the selections are not made at random. They give the reader continuous pages, and where portions are omitted the editor states the substance of them. We are sure these primers will have, as they deserve, a wide circulation.

HISTORY OF THE CHURCH UNDER THE ROMAN EMPIRE. A. D. 30-476. By the Rev. A. D. Crake, B.A., chaplain of All Saints' School, Bloxham. London: Rivingtons. New York: Pott, Young & Co.

The author had for a special object, in writing this work, to render the history of the early Church interesting to the general reader, and to bring it within the comprehension of young

Churchmen. The work is made the more valuable and interesting by combining the secular history of the period with the narrative of ecclesiastical events so far as the one tends to elucidate the other. So far as we have been able to examine the book the author has succeeded admirably in carrying out his intention.

THE MAGAZINE OF ART. Illustrated. London, Paris, and New York: Cassell, Petter & Galpin.

The frontispiece this month is an engraving of L. Löfftz's picture called 'Avarice and Love,' a description of which is given in Part I. of 'The International Art Exhibition at Munich,' by John Forbes Robertson. The magazine opens with the first paper of a series entitled 'Our Living Artists.' 'Noël Paton, R.S.A.,' is the subject of this number. Besides a biographical sketch and his portrait, there is a cut of his group 'The Lion and Typhon,' and of his painting of 'The Dead Lady.' On some of the 'Sights' of London is an harangue, principally about the unsightly chimney-tops in that city. 'The Oeschinen See and the Gemmi Pass' is a beautifully descriptive article—both by pen and pencil—by Sydney Hodge, telling how an artist went out sketching. Another paper is about 'Francis Snyders,' by J. H. P., with two illustrations—one a copy of the well known Boar Hunt. 'Old Keys' is the second letter on what proves to be an interesting topic. Like all other articles in this magazine it is fully illustrated. There are two more full-page pictures—one 'The Little Robbers,' by M. Ten Kate, and 'A Resting-Place,' by George H. Boughton, A.R.A. 'Dannecker—A Study of Modern Sculpture'; 'Art in the Streets,' first letter; 'The

Treasure-Houses of Art,' number three; and 'Some Anachronisms of Art,' make up the contents. With this number *The Magazine of Art* enters upon its third year. The successful experience of the past has warranted the publishers in increasing its size to forty pages. Since its first number it shows a marked improvement, and the prospectus for the coming year promises even better things. \$2.75 per annum.

SEVEN ADDRESSES, Delivered at St. Paul's Cathedral at the Mid-day Service, Good Friday, 1879. By V. S. S. Coles, M.A., Rector of Shepton, Beauchamp. London: Rivingtons. New York: Pott, Young & Co.

These brief, but excellent, discourses on the sayings of our Lord upon the cross, were delivered extempore on Good Friday. They were accurately reported in *The Guardian*, and by the author revised for publication.

SERMONS PREACHED ON VARIOUS OCCASIONS, by James De Koven, D.D., late Warden of Racine College. With an Introduction by Morgan Dix, S.T.D., Rector of Trinity Church, New York. New York: D. Appleton & Co.

Few names are better known in the American Church than that of James De Koven. For personal worth, earnestness, and indefatigable labor for Christ's cause, none stand higher. This is said of the man as a Christian and a gentleman. Among those who can say this most emphatically, are many who regret that they cannot give an equally unqualified endorsement of certain doctrines which he held, and felt it his duty to proclaim. As a preacher, his characteristics were clearness, eloquence, and fervor; and for these qualities this volume will be admired. The introduction is a feeling tribute by the Rev. Dr. Dix, and is particularly valuable as giving to those who knew

of its subject only as a hard worker and a favorite preacher, a sketch of his life-work, in which the most lovable and noble traits of his character are portrayed.

The Appletons publish this volume of sermons at their own expense, giving the entire profits to the Memorial Endowment Fund of Racine College.

AT THE BEAUTIFUL GATE; Unto the Desired Haven; The Palace of the King. Compiled by the Editor of "The Changed Cross." New York: Anson D. F. Randolph & Co.

It may be thought enough in praise of a collection of sacred poems, to say that they were selected and compiled by the same unerring taste which compiled that most popular book of its kind, "The Changed Cross"; but open this dainty volume at any page, and one is sure to find some sweet sacred poem. Perhaps it may have appeared before in the pages of some of the religious periodicals, either English or American; but it is always among the best of its kind. Many a favorite culled long ago from the weekly journals, and carefully preserved in that ignoble form, has here found a fitting setting in the tinted, gilt-edged page, and between covers most tastefully gotten up. In the index we find many familiar names—Helen Hunt, Charles Kingsley, Mary E. Bradley, Christina G. Rosetta, and others; but some of the sweetest verses are from unknown pens. Price \$2.50.

STORIES EXPLANATORY OF THE CHURCH CATECHISM. By Mrs. Sherwood. Complete Edition, from the Twenty-fifth London Edition. New York: Thomas Whittaker. Price \$1.

This work was a favorite half a century ago. The Church was awakening from sluggishness to a more active life, and a period of comparative indifference had left its effect in views of Church doctrines which were

not always clear, and in statements of them which were far from accurate. While we may agree with the writer of the Preface to the American edition, in deprecating the practice of altering the works of an author, without having obtained permission so to do, yet we imagine that a selection from Mrs. Sherwood's "Stories Explanatory of the Church Catechism" would have been better adapted to the needs of the Church to-day, than the stories entire.

WHAT MR. DARWIN SAW in his Voyage round the World in the Ship 'Beagle.' New York: Harper & Bros.

Mr. Darwin, while at Christ College, Cambridge, in 1831, was invited by Capt. Fitzroy to join the 'Beagle' as naturalist. The voyage occupied five years, which were spent chiefly in making a survey of Patagonia and Terra del Fuego, the shores of Chili and Peru, and of some islands in the Pacific. Following the course of the great naturalist, the compiler has made a book of natural history and physical and political geography, for the young. The table of contents shows four divisions, viz: Animals, Man, Geography, Nature. The child will find in it a general survey of nature, sufficient, we should think, to create an appetite for more. The descriptions are clear, brief, and interesting. The book itself is a most beautiful specimen of typography; while the illustrations, which are numerous, are like those which usually adorn the publications of this house—excellent. The book will make a fine holiday present for the young.

STORIES FOR THE HAPPY DAYS OF CHRISTMAS-TIME. By George W. Shinn. New York: Thos. Whitaker.

This is a collection of stories for children, each with the spicy odor of Christmas greens about it, and

each interesting in its way, and teaching many a virtuous lesson. There are notes at the close of the volume showing how the stories may be illustrated by tableaux when desired. Price \$1.

THE NEW TESTAMENT COMMENTARY FOR SCHOOLS. Edited by John Charles Ellicott, D.D., Lord Bishop of Gloucester and Bristol. London, Paris, and New York: Cassell, Petter & Galpin.

We have before us the Gospel according to St. Matthew, and that according to St. John, being parts of the series known as The Handy Commentary. In its original form it was known as Bishop Ellicott's New Testament Commentary for English Readers, of which these two volumes are almost a reprint. St. Matthew's Gospel is edited by the Rev. E. H. Plumptre, D.D.; St. John's by the Rev. H. W. Watkins, M.A.—both of King's College, London.

The volumes are crown 8vo, handsomely bound in cloth, clear type, good paper, and each illustrated with a map. The verses, though numbered, do not form separate paragraphs, but are run together in larger paragraphs, as the subject and sense require. Judging from the portions we have examined, we regard this Commentary as being lucid and comprehensive, without being burdened with such learned and critical notes as properly belong to larger works of the kind. It is an excellent one for teachers of Bible and Sunday-school classes, and will answer well where more expensive works cannot be afforded.

SIMPLE POEMS FROM COWPER, with Life of the Author, and Notes. By Francis Storr, M.A. London: Rivingtons. New York: Pott, Young & Co.

The author is a teacher, and has published, under the name of English School Classics, small volumes of

selections from the best English writers. To this series is now added this collection. It contains nine poems on animals, four humorous and miscellaneous, and six personal poems.

A HISTORY OF THE CHURCH OF ENGLAND from the Accession of Henry VIII. to the Silencing of Convocation in the Eighteenth Century. By G. G. Perry, M.A., Canon of Lincoln, and Rector of Waddington. With an Appendix, containing a Sketch of the History of the Protestant Episcopal Church in the United States of America, by J. A. Spencer, D.D. New York: Harper & Bros.

This volume is designed to supply a felt want—a book for students, which shall be concise, without the omission of any essential points. The various histories of the Reformation stop short of the Stuart times. This work concludes with the silencing of Convocation, as from that point the action of the Church was, to a certain extent, in abeyance. Churchmen are indebted to the Harpers for putting forth such an able and valuable work. Dr. Spencer has done good service in his brief but comprehensive sketch of the history of the Church in the United States.

HOME LIFE IN SONG WITH THE POETS OF TO-DAY. New York: Anson D. F. Randolph & Co. \$1.50.

With exquisite taste, the compiler has selected from the floating literature of the day—not only the volumes of well known authors, but magazines and newspapers—verses expressive of the different phases of human life. These are ranged under the several heads of Babyhood, Childhood and Youth, Home Life, Grandparents, and Looking Backward. Probably most readers have at times been won by lines of well known or even occasional writers, which appear in current publications, and would be pleased to see them in

more permanent form. Mr. Randolph has in this volume arrested and preserved many a winged beauty which otherwise might have flitted from sight and been forgotten.

GLEANINGS FROM THE NATURAL HISTORY OF THE ANCIENTS. By the Rev. W. Houghton, M.A., F.L.S. Illustrated. London, Paris, and New York: Cassell, Petter & Galpin.

This little volume contains much useful information to almost any one, but especially to children who are just outgrowing that name. It is written in a pleasant, entertaining style, devoid (not entirely) of many perplexing technicalities, such as are known to frighten very young people into 'skipping the long words.' Mr. Houghton explains that by 'the ancients' he means 'the early inhabitants of Egypt, Palestine, Assyria, Greece, and Rome, from the oldest historic period down to about the middle of the third century of the Christian era.' The author deals not with botany, but zoölogy only, telling, as well as facts, some pleasing anecdotes of domesticated and wild animals. The illustrations are taken from the ancient monuments, vases, &c.

LIFE OF JOHN CHURCHILL, Duke of Marlborough. By Louise Creighton. With Portraits, Maps, and Plates. London: Rivingtons. New York: Pott, Young & Co.

LIFE OF THE DUKE OF WELLINGTON. By Rosamond Waite. With Portraits, Maps, and Plans. London: Rivingtons. New York: Pott, Young & Co.

Two volumes of a series of historical biographies, edited by the Rev. M. Creighton, M.A., late Fellow and Tutor of Merton College, Oxford. The object is to give the lives of prominent Englishmen, who lived in the most stirring times, and present them in such form as to create a real interest in the minds of beginners,

FOUR LECTURES ON SOME EPOCHS OF EARLY CHURCH HISTORY, Delivered in Ely Cathedral by Charles Merivale, D.D., Dean of Ely. New York: Anson D. F. Randolph.

The Dean of Ely has added to his other historical writings this series of Lectures, which was delivered at the suggestion of the Bishop of that Diocese. They were composed with a view to a limited number of young students; but a larger audience than was expected greeted the lecturer, and the publication of the series was requested. The very circumstance which made them so acceptable when delivered, will cause them to be received with equal favor now. To all the excellences of his usual style, are added the vivacity of a spoken address, designed to interest not profound theologians and scholars, but beginners. Price \$1.50.

AFTERNOONS WITH THE POETS. By Charles D. Deshler. New York: Harper & Bros.

A professor is supposed to be enjoying a vacation, the afternoons of which are spent in conversations on poetry and the poets. The author takes in the whole range, from Chaucer down to the present day. His remarks are critical, biographical, and historical, embracing the character of the times in which the great poets flourished, as well as drawing attention to those circumstances which gave tone and direction to their style and themes. Not only for the information given, and the charming style of the author, but also for the exquisite manner in which the book is gotten up, is it worthy of a place in the drawing-room and the library.

LESSONS FROM MY MASTERS—Carlyle, Tennyson, and Ruskin. By Peter Bayne, M.A., LL.D. New York: Harper & Bros.

Not many modern authors are bet-

ter known, or more generally admired, than the three just named. Starting out with the intention of giving his readers information with regard to the writers and their works, our author was led into disquisition and criticism. His papers are discriminating and suggestive, and the reader cannot fail to find in their perusal both pleasure and profit.

THE DEVOTIONAL BIRTHDAY BOOK. London: Rivingtons. New York: Pott, Young & Co.

Somewhat resembling the ordinary diary, with space for the memoranda of three days on a page, the opposite page has, corresponding to these blank spaces, a selection in prose or verse from some approved author. The birthdays of celebrated people are also inserted. The book thus answers the double purpose of recording the birthdays of personal friends and celebrated characters, and of suggesting devout thoughts for each day.

THE SHAKESPEARE BIRTHDAY BOOK. Edited by Mary F. P. Dunbar. New York: Thomas Whittaker.

A book after the general form and plan of that above noticed; but in the place of devotional readings, are selections from Shakespeare, among which are some of the choicest gems of the great poet's wit and genius.

Both volumes are handsomely gotten up, and suitable for gift-books.

A LIFE RECORD: or, The Godparents' Gift-book. London: Rivingtons. New York: Pott, Young & Co.

Here is still another book of personal record, but quite different from the two just mentioned. It is designed as a gift from a godparent to a child, and has spaces not for the days of a year, but for the months of a whole life, beginning with the year of birth, and ending with the seven-

tieth. To each page, which is headed by a motto, are allotted spaces for six months. It is a beautiful gift-book.

THE LIFE OF TEMPTATION: A Course of Lectures, &c. By the Rev. Geo. Body, B.A., Rector of Kirkby, Misperton, Yorkshire. London: Rivingtons. New York: Pott, Young & Co.

A volume of earnest, searching, eloquent, and practical discourses, full of encouragement for those who have started on the way heavenward. The lectures were delivered in Lent, but they will be found wholesome and instructive reading at any time. The author, though as extreme in one direction as a good Churchman can be, is in thorough sympathy with earnest people in all sects; and especially is he in accord with the Methodist, in his ideas of religious emotion and experience.

BOOKS RECEIVED.

The Shorter Epistles of Paul to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon; also of James, Peter, and Jude. By Henry Cowles, D.D. New York: D. Appleton & Co.

Studies of the Greek Poets, by John Addington Symonds. In two volumes. New York: Harper & Bros.

'A Christian Painter of the Nineteenth Century,' being the Life of Hippolyte Flandrin, by the author of **'A Dominican Artist,'** etc. London: Rivingtons. New York: Pott, Young & Co. Price \$2.50.

'Of the Love of God.' Translated from the original French of St. Francis de Sales. London: Rivingtons. New York: Pott, Young & Co.

Just as we are going to press, the two Almanacs—that of Pott, Young & Co., and that of Mr. Whittaker—make their appearance.

MONTHLIES.

Scribners' Magazine for December abounds in poetry. There is one poem by Elizabeth Akers Allen, and one by Henry A. Beers, and a collection of twenty short 'Poems by Some American Women.' There are perhaps none of them without some merit, though we confess ourselves not always able to appreciate Elizabeth Stuart Phelps's style. 'Saint Symphorien,' by Rose Terry Cooke, is full of strength and feeling and poetic vigor; neither can 'Advent,' by Marie Mason, be passed by without some mention of its excellence. Mary Mapes Dodge, Nora Penny, and H. H., each give us some of their best thoughts, and the collection is concluded by four verses, by Elaine Goodale, about 'Indian Pipe.' It is, no doubt, treason to breathe a word in disparagement of this young poetess, who has so lately won the hearts of the reading public; but she is not faultless, and sometimes sacrifices truth to poetry. We ought not, perhaps, to find fault with so young a person in this matter, when John Burroughs, in his 'Nature and the Poets,' shows us that it is quite a common occurrence even with our oldest and best writers; and though he proves himself in most cases quite correct in his statements, he, too, sometimes makes mistakes. For instance, he says 'Our only sweet-scented violet is a small, white, lilac-veined species (not yellow, as Bryant has it in his poem) that is by no means common.' If Mr. Burroughs had visited the woods of Long Island, not many miles from Mr. Bryant's home, in early Spring-time, we doubt not that he would have been able to carry home armfuls, as we have done, of this 'by no means common' flower. Again: The common blue violet, which, he says, blooms only in May,

we have many and many a time gathered in early April not thirty miles from New York city. Hjalmar Hjorth Boyesen gives us glimpses of Victor Hugo's daily life, and some of his ideas, in a paper called 'Two Visits to Victor Hugo.' 'Oddities of Paris' is a bright, interesting article, by J. D. Osborne, which lets us into some of the curious by-paths of Parisian life. The scene of the short story is laid among the Pennsylvania mines, and rightly named 'Under High Pressure.' The illustrated articles are 'The Capitol of New York,' 'Brother Antonio,' 'The Johns-Hopkins University,' 'Coffee Culture in Brazil,' and 'Success in Small Fruits.' There is also a portrait of Victor Hugo, engraved from the photograph of a painting done by Bonnat.

Harper's Magazine for December opens with a very well written article on 'The Fortunes of the Bonapartes,' amply illustrated. The second article describes the New York cooking-school, and is also beautifully illustrated. 'The City of Atlanta' is the title of one of those racy and interesting descriptive articles which help to make this magazine one of the most 'readable' of our monthlies. A companion to it is 'Sea Drift from a New England Port.' The article on 'The Palestine of To-Day' is, we believe, a selection from a work now in press, by William M. Thompson, D.D. The illustrations in this and the articles just named are simply exquisite. 'White Wings, A Yachting Romance,' is printed simultaneously in *Harper's* and in the *Cornhill Magazine*. Not long since we read in some of the English papers an article on the comparative merit of English and American wood engraving, in which the illustration in chapter XIV. of 'White Wings,'

which is here reproduced, was pronounced one of the finest specimens of the kind in English art. We feel under particular obligations to the Messrs. Harper for reprinting the old ballads, 'Captain Kidd' and 'Whittington.' The remaining pieces will be found to be fully up to the standard.

In *Appleton's Journal* for December, 'Vivian the Beauty,' by Mrs. Annie Edwards, is concluded. 'The Memoirs of Madame de Rémusat' and 'The Seamy Side,' by Walter Besant and James Rice, are continued. 'Some Aspects of Burns,' from the *Cornhill Magazine*; 'Parliamentary Government in America,' by Horace White, from the *Fortnightly Review*; 'Charles James Matthews,' from *Macmillan*; 'Domestic Art,' by Eustace Belfour, from *Good Words*; Dr. Hildebrand on 'Modern England,' from the *Nineteenth Century*; and 'George Eliot as a Godless Writer,' from the *Edinburgh Review*, are all excellent reading. The Editor's Table and Books of the Day are characterized by the usual ability.

St. Nicholas for December has come out in its Christmas holiday dress, which is gorgeous to behold. A portrait of Santa Claus, smiling under his shaggy eyebrows, and wearing a wreath of holly, greets you from the first page of cover. John Greenleaf Whittier gives in quaint verse a humorous reminiscence of his boyhood, concerning an Irish Quaker; and Lucy Larcom contributes a sweet and suggestive song. Wm. O. Stoddard's continued story, 'Among the Lakes,' fills six pages with boy-fun in the open air. Edward Eggleston contributes an amusing play, for boys and girls to act, entitled 'Mother Goose and her Family: A Christmas Recreation for Sunday-school and'

other Festivals,' accompanied by costume-sketches and full instructions. By J. T. Trowbridge, J. W. De Forest, John Esten Cooke, Washington Gladden, Maurice Thompson, Sarah Winter Kellogg, and others, there are short stories of stirring historical events—the land of wonder, the realm of goblins, the hunting-grounds of the Great South, and funny and touching incidents of home-life. All the children will be delighted to see a new story, called 'Jack and Jill,' by Miss Alcott; it opens with the description of a jolly coasting party. Everybody, but especially boys living outside of New York, cannot fail to be interested in reading W. A. Linn's account of 'The Telegraph and Messenger Boys.' What is also at once entertaining and instructive, is a biographical sketch of Thorvaldsen, the great Danish sculptor, with a portrait of himself, and engravings of his principal works. The list of illustrators includes Gustave Doré, Knaus, Giacomelli, Mary Hallock Foote, and J. E. Kelly, who are represented by full-page pictures; and Frederick Dielman, E. B. Bensell, W. L. Sheppard, and Jessie Curtis. Besides these, there is Addie Ledyard, with eleven lovely drawings of little-girl life, in illustration of some child-verses by Mary Mapes Dodge. The departments 'For Very Little Folks,' 'Jack-in-the-Pulpit,' 'Letter-box,' and 'Riddle-box,' are full of Christmas fun and feeling; and there are some Book Notices that will be welcome to all who are practically interested in their children.

Anson D. F. Randolph & Co. will publish immediately, by arrangement with the English publishers, "A Handbook to the Bible: being a Guide to the Study of the Holy Scriptures, derived from Ancient Monuments and

Modern Exploration," by F. R. Conder, and C. R. Conder, R.E., with six maps, and illustrations of coins, alphabets, &c. The object of the book is to afford to Bible students the main outcome of those important researches which have been carried on during the present century.

Messrs. A. D. F. Randolph & Co. have just published a beautiful 16mo edition of Keble's *Christian Year*. It is on toned paper, gilt-edged, handsomely bound, and contains six Albert-type illustrations. A most suitable gift-book. Price \$1.50.

The Rivingtons have published a new and revised edition of "Henry's First Latin Book," by the Rev. Thos. Kerchever Arnold, M.A.; edited and revised by C. G. Gepp, M.A., Headmaster of King Edward VI. School, &c. New York: Pott, Young & Co.

The "Life of Bishop Wilberforce" receives a great blow in the sudden death of Canon Ashwell, who had just completed the first volume, but is understood to have made little progress upon the second. He had rare literary qualifications for the work. He was, in fact, a clergyman of thoroughly-trained literary ability, and had built up for himself a high and growing reputation in this direction. At the time of his death he was editor of the *Church Quarterly Review*, and was about to resume the charge of the *Literary Churchman*, a fortnightly paper, devoted chiefly to religious literature, which he had established some years before. He was everywhere recognized as the most competent man to tell the story of Bishop Wilberforce's life, and there is very general regret in English literary circles for his death, which has taken place at the comparatively early age of fifty-three.

[Written for The Church Monthly Magazine.]

PALMA CHRISTI.

All through the idle Summer hours
 I watched their long green fingers wave,
 As every day the plants increased
 And grew in stature tall and brave.

To me, those broad, fine-parted leaves,
 That Summer's breezes gently curled,
 Seemed outstretched palms that spread abroad
 In pleading with a heartless world.

I watched them beckoning day by day,
 Across the field, across the lawn—
 Those trembling hands, as if to bless,
 Were now put forth, and now withdrawn.

October 31st, 1879.

But on this chill October morn,
 What piteous objects meet my gaze:
 The blackened hands hang helpless down,
 The blasted wrecks of former days.

Alas, I thought, too late for those
 Who would not heed that constant call,
 And all at once awoke to find
 The Summer wreathed to frosty Fall.

And then I thought, alas for me
 Should I myself have turned away
 From other outstretched gracious Hands
 That plead with sinners every day.

C. P. V. W.

HOLY DAYS IN DECEMBER.

THE SUNDAYS IN ADVENT.

Advent Sunday, or the first Sunday in Advent, occurs this year in November. It always depends upon the festival of St. Andrew, and is the Sunday nearest that saint's day, whether before or after it, or (as is the case this year) on the very day itself.

One question will arise as to the Lessons, and the Collect, Epistle, and Gospel: Which are to be used on that day—those for Advent Sunday, or for St. Andrew's day? Ordinarily there is little difficulty on this subject. The Lord's day is of divine appointment; the saint's day of man's. But the particular services not being of divine appointment, and being as suitable for one day as for another, there is no disrespect to the Lord's day in choosing those of the saint's day, thereby giving opportunity to set forth to the congregation the lesson to be drawn from the good example of the servant of the Lord, whose name appears on the calendar.

But there are exceptions to this rule. The saint's day should give way to one of our Lord's festivals,

and a lesser festival of our Lord to a greater. Again: The Sundays of Advent and Lent, Easter-day, Whit-Sunday, and Trinity Sunday, always take the precedence of any saint's day. According to this rule, the service for Advent Sunday will be used, instead of that for St. Andrew.

If authority be asked for all this, the reply is the same that lexicographers would give for one pronunciation in preference to another—good usage. In this case it is the general practice of those most learned in such matters.

The first coming of Christ in the flesh suggests His second coming to judgment. The season was very anciently observed by the Christian Church with great austerity. Three days in each week were set apart for fasting, and on Wednesdays and Fridays there were special services, at which appropriate sermons were preached. A prominent feature of the early Church was its watching and waiting for this second coming of the Lord, and the special theme of the Advent season was, as it continues to be, the duty of living in a state

of preparation and watchfulness for the dread day when He shall come to judge the quick and the dead.

ST. THOMAS THE APOSTLE—DEC. 21.

Of St. Thomas little is said in the sacred narrative, and yet that little describes him as a person who, when he believed, was willing to lay down his life in attestation of his sincerity, but who demanded the most positive and convincing testimony before yielding his assent. Nothing is said about his birth, parentage, or occupation, though it is not doubted that he was a Jew and a fisherman. His Greek name, Didymus, signifies that he was a twin. When our Lord turned His face toward Jerusalem in the last year of His ministry, the other disciples were alarmed at the danger that threatened, and would dissuade Him from His purpose. But a message had been received of the illness of Lazarus. Two days thereafter the Lord informed the disciples that the sick man was dead. Thomas, bearing in mind what the other disciples had said of the threatenings of the Jews to stone their Master, and thinking of the beloved Lazarus, now already dead, said "Let us also go, that we may die with Him." The others shrank from the peril, but Thomas was willing to follow his Lord even unto death.

The next we hear of St. Thomas is after the resurrection. What pathos in those words of the disciples on the way to Emmaus: "*We trusted* that this had been He which should have redeemed Israel." It was as much as to say that all their fond hopes had been crushed. Thomas, too, shared this feeling. But while the other disciples still lingered around the sepulchre, and again and again met together to talk of their common hopes and disappointments, unwilling

even at the last to give up, St. Thomas appears to have abandoned hope. He had placed his confidence in what now appeared to be a delusion. He turned back to his old avocation, and did not meet with his former associates. They told him of what had taken place, but he would not believe them. He who on a former occasion had shown the depth of his faith by his willingness to die for his Master, now demanded evidence beyond the word of the disciples that the Lord had indeed risen from the dead. He insisted upon seeing for himself. He trusted no other person's convictions. He lost much by this: he lost the gracious discourses that fell from the risen Saviour's lips, when he alone was absent. But what he demanded was at length, in mercy, granted. He would not believe until he saw. Christ permitted him to see, but said "Blessed are they that have not seen, and yet have believed."

Taking warning from this Apostle, we pray in the Collect for that faith which, without doubt, believing in Christ, may never be reprov'd. The Gospel recites the narrative of St. Thomas's unbelief and conviction; while in the Epistle our attention is directed to that household of God which, composed of divers stones, "fitly framed together, groweth unto an holy temple in the Lord," teaching us that whether in this individual there be an excess, or in that a deficiency, of faith, the Lord is able and willing, out of them all, to form an holy temple.

St. Thomas, after the dispersion of the Apostles, preached the Gospel to the Medes, Persians, Ethiopians, and Indians, among the latter of whom, it is affirmed, he suffered martyrdom at Meliapour, and was buried in a church which he caused to be erected in that city A. D. 73.

CHRISTMAS DAY—DEC. 25.

Of course the great festival of the month is Christmas day—a festival whose observance goes so far back that it may almost be said to date “from the beginning.” Some of the reasons for believing the 25th of December to be the actual date of our Lord's birth, are given elsewhere.

Nothing could be more appropriate for the commemoration of the great event, than the services of the Church on this day. The wonderful combination and adaptation of Scripture record, of Prophecy, Psalm, Gospel, and Epistle, are most ably and beautifully set forth in that excellent little work, “Thoughts on the Services,” by Bishop Coxe, to which the reader is referred.

While in a far higher sense the words “Behold, I bring you good tidings of great joy, which shall be to you and all people,” are fulfilled, yet it is interesting to observe how, in the sense of rejoicing, as implying gladness of heart, whether spiritual or worldly, this passage is realized. The Christian rejoices that “to us this day is born a Saviour, who is Christ the Lord.” Christian children are made happy on that day with gifts and greetings, with which are associated instruction as to the true meaning of the festival, and the great blessing it commemorates. And the poor are not forgotten. But outside of, and beyond, the walls of the Church and the Christian home, they who think lightly of sacred things, or even they who have not the fear of God before their eyes, in spite of their ungodliness, make the Christmas a glad season in their way. It is but the reflection of the light, or the echo of the music, from the house of God. The Church and her teachers are not responsible for the manner in which they who respect neither,

keep their Christmas. Give a thousand persons a holiday, whether religious or secular, and each one will spend it according to his taste and culture. But it is a significant fact that wherever the name of Christ is known, there believer and infidel alike make the anniversary of the Lord's birth a season of rejoicing.

Let Christians, however, on this festival, “rejoice in the Lord.” And while the day has not the sacredness of the Lord's day, yet neither is it a mere secular holiday; but having in the morning been consecrated by prayer and praise, and the Eucharist, in God's house, the fact that it is a religious festival, should not be forgotten in all the rejoicings and greetings and feastings of the day.

ST. STEPHEN'S DAY—DEC. 26.

St. Stephen is called the Proto-Martyr, or first martyr (Greek, *marturos*, “witness”), because he was the first one of those who suffered death on account of his adherence to the Christian faith. Hence his festival was placed immediately after Christmas. St. John the Baptist had indeed been beheaded before this, but that was prior to the consummation of the old law. The precise date of St. Stephen's martyrdom is not known. It was either A. D. 33 or 34. He was a Jew by birth, and when, as the infant Church began to grow, its entire care and administration being too great a task for the Apostles, others were appointed to attend to the lower duties, such as the distribution of alms, and personal attendance upon those who required their offices. Seven persons were set apart for this purpose, among whom the name of Stephen is placed first. A young man, and exercising the lowest office of the ministry, he was singled out by the opponents of the faith as one who

could be easily crushed, and in whose discomfiture the enemies of the Cross would obtain a triumph before the people. In explanation of Acts vi. 9, it has been said that "the elders of the synagogue deputed five of their most able and learned men to controvert and overwhelm him with the united powers of their eloquence and learning." Exasperated and stung by their defeat, they "suborned men," and by false charges secured his condemnation and death. He was stoned, and died with the prayer upon his lips "Lord Jesus, receive my spirit."

ST. JOHN THE EVANGELIST'S DAY,
DEC. 27.

Immediately following that of St. Stephen is the festival of St. John the Evangelist, the *nominal* brother of our Lord, the "disciple whom Jesus loved," and to whom on the cross He committed the care of His mother. There is a tenderness and pathos running through his Gospel and Epistles, which have made him "the beloved" of all the disciples of Christ throughout all ages. The ancient fathers have given him five distinct titles—the "Evangelist," which at first meant all those who preached the Gospel, but was afterwards limited to those who *wrote* "the Gospels"; the "Divine," on account of his dwelling at such length, in his Gospel, upon the divinity of the Saviour; the "Apostle," because he held that office; the "Prophet," from his predictions in the book of Revelation; the "Martyr," from his having in *will* submitted to the fate of the martyr, though he was miraculously delivered from the same.

In reference to this last circumstance the story is that about A. D. 90 he was brought from Asia to Rome by the order of Domitian, and cast into a cauldron of burning oil, whence

he was miraculously delivered without injury. In St. John xxi. 20–23 we are told that our Lord, having intimated to Peter what death he should die, that disciple asked concerning John, "Lord, and what shall this man do?" The reply was, "If I will that he tarry till I come, what is that to thee? Follow thou me." It was supposed from this that our Lord meant that John should never die. But it is a remarkable fact that he lived through and beyond that disastrous event—the destruction of Jerusalem (which was in one sense "the coming of the Lord")—and alone of all the Apostles died a natural death. He expired tranquilly at Ephesus, A. D. 100, thus making the first century of the Christian era and the apostolic age terminate together.

THE INNOCENTS' DAY—DEC. 28.

The last festival in December is that of the Holy Innocents, occurring on the 28th. It commemorates the slaughter of the children of Bethlehem, by order of Herod, king of Judea.

There are three kinds of martyrdom designated by the old writers: 1st, that of will and deed, as in the case of St. Stephen, who was willing to lay down his life for Christ's sake, and actually did so. The second, in will, but not in deed, as in the case of St. John the Evangelist, who willingly submitted to be thrown into the cauldron of burning oil, but was not permitted to die in that manner. The third, in deed, but not in will, as in the case of the Holy Innocents, who, unconscious of the cause of their sufferings, were put to death for Christ's sake.

Herod, learning from the wise men from the East that they had come inquiring "where is He that is born King of the Jews; for we have seen

His star in the East and are come to worship Him?" trembled for his throne, and gave directions that after finding the child they should come and bring him word, that he also might go to worship Him. Warned of God in a dream, they returned to their homes by another way, and Joseph and Mary fled into Egypt. Herod resolved to make his throne secure by destroying all the children that were in Bethlehem and in all the coasts thereof, from two years old and under. It is these slaughtered innocents who are commemorated in this festival. Most appropriately does the Church quote in the portion of Scripture appointed for the Epistle, "These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouths was found no guile; for they are without fault before the throne of God."

EMBER WEEK IN ADVENT.

Between the third and fourth Sundays occurs the Ember week. As to the origin of the word "Ember" there is a diversity of opinion—some deriving it from a German word which signifies abstinence; some from an ancient custom of sprinkling ashes upon the head in a season of fasting; and others still from a Saxon word which signifies *circuit*, or *course*, these seasons being facts "in course." They are, as will be seen in the Table of Fasts in the Prayer Book, the Wednesday, Friday, and Saturday after the first Sunday in Lent, the feast of Pentecost, Sept. 14th and Dec. 13th.

What the Church at all times needs is a devout and earnest ministry. For this object the prayers of the faithful are ever needed. The Church accordingly appoints four special seasons for ordination to the ministry, that all may know when, with fasting and

prayers, to supplicate "the Lord of the harvest to send forth laborers into the harvest," and that "the bishops and pastors may faithfully and wisely make choice of fit persons to serve in the sacred ministry." Especially are such prayers appropriate at the Advent season, when there is brought before us the example of St. John the Baptist, who at his first coming prepared and made ready the way of the Lord, and when we are taught to pray "that the ministers and stewards of His mysteries may likewise so prepare and make ready His way, that at His second coming to judge the world we may be found an acceptable people in His sight."

THE SUNDAY AFTER CHRISTMAS.

In the Communion service we notice under the head of proper prefaces, "upon Christmas-day and seven days after; upon Easter-day and seven days after; upon Ascension-day and seven days after; upon Whitsun-day and seven days after"; etc. After the Jewish method, counting both days inclusive, a week is *eight* days. Hence the last of the seven days above specified is called the *octave*, or eighth day.

The original of this was a merciful consideration, on the part of the Church, of those—generally laborers and artificers—who, unable to be present on the very day of a great festival, might be able to do so during the succeeding seven days.

As, under the old dispensation, the festivals were for eight days, so the Christian, of which the Jewish were but a type, were by the early disciples protracted to eight days, or an octave. Upon every day between the feast and the octave, as also upon the octave, they used to repeat some part of that service which had been performed upon the feast itself.

Sunday School Lessons.

As recommended by the Members of the several Committees on "Uniform Sunday School Lessons," appointed by the Bishops of the Dioceses of New York, Long Island, New Jersey, Central New York, Ohio, and Southern Ohio, and by the Committees representing the Diocese of Massachusetts and the Sunday School Association of Philadelphia.

FIRST SUNDAY IN ADVENT.

The Great Unknown Hour of His Coming.

Text to be Learned: WATCH THEREFORE: FOR YE KNOW NOT WHAT HOUR YOUR LORD DOETH COME. St. Matthew xxiv. 42.

THE LESSON—St. Matt. xxiv. 36-42.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37. But as the days of Noe were, so shall also the coming of the Son of man be.

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40. Then shall two be in the field; the one shall be taken, and the other left.

41. Two women shall be grinding at the mill; the one shall be taken, and the other left.

42. Watch therefore: for ye know not what hour your Lord doth come.

Each great judgment of God is a type of another, *e. g.* the Flood, the Destruction of Sodom, the Destruction of the first Temple and Babylonish Captivity, the Destruction of Jerusalem, and finally the Second Coming of Christ to judge the world. Before each came warning and opportunity for repentance. As all preceding ones found people living as they had always been accustomed to do in days of peace and security, so will it be at Christ's second coming at the end of the world.

There are those who deny that there is to be any general judgment to come. They say that the predictions of Christ referred only to the Destruction of Jerusalem and Dispersion of the Jews, and bring in proof His saying "This generation shall not pass away till all be fulfilled."

But as we have before said, each great judgment is the type of another to come, so the prophet speaking of the first, always glances forward to the second and third. In this way the figures become blended, and it is not always easy to distinguish them. Says Bishop Newton: "In Isaiah

there are no less than three subjects, the Restoration of the Jews from the Babylonish Captivity, the Call of the Gentiles to the Christian Covenant, and the Redemption of Mankind by the Messiah—frequently adumbrated under the same figures and images, and so blended and interwoven together, that it is with the greatest difficulty that they can be separated from each other." So in the prophecy of the Destruction of Jerusalem. In the record given by St. Luke, we find little difficulty in discovering the fulfilment of almost every verse within a few years after the prophecy was uttered. But where the whole prediction is recorded by other Evangelists, circumstances are mentioned for the fulfilment of which we look in vain in the history of those times.

One standing upon the shore, looking out upon the incoming billows, sees not merely the first one, but takes in at a glance crest after crest of foam. No account is made of the intervals between them; they form one view. So "Enoch, the eighth person, a preacher of righteousness," warning the antediluvians, Lot the

inhabitants of Sodom, Ezekiel and other prophets the Jews, and our Lord His countrymen, each saw and spoke of the crest of another judgment beyond the first.

But a most conclusive evidence that our Lord referred to a general judgment beyond the destruction of Jerusalem, is this: When St. Paul preached at Athens, he had before him an audience, not of Jews, but of heathen idolaters, who had reared an altar to the Unknown God indeed, but also worshipped gods of wood and stone, "graven by art and man's device." His warning to them is: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent; *because He hath appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained*" (Acts xvii. 30, 31). His appeal would have been scoffed at, had it been "You Athenians, and all men everywhere, are now called upon to repent, because Jerusalem is about to be destroyed." Very little interest had they, and "all men everywhere," in that event. There cannot be the shadow of a doubt, therefore, that St. Paul believed and preached a general judgment to come.

As there is to be a Day of Judgment, so is its coming to be most sudden and unexpected. Our Lord, to impress this upon the Disciples, uses the striking figure of two persons laboring together in the field, or grinding at the mill, being overtaken so suddenly that in neither case can both escape. Of this we are most positively assured. The knowledge of it is even kept from the angels in heaven. Most wonderful of all, from the Son himself—who, while having assumed our nature, "differeth nothing from a servant, though He be

Lord of all"—the knowledge of "that day and that hour" was withheld. Now what are we to think of those who, pretending to have a key to the mysteries of prophecy, boldly presume to announce the time of the end of the world, and the general judgment? It is declared that the day will be sudden and unexpected. But if men are permitted to know the day, then it will not be sudden and unexpected. The knowledge of the time is concealed from angels. Are these pretended interpreters of prophecy more favored than angels? It was even concealed from the Son of God himself, while in His humiliation upon earth. Is a preference shown to our modern interpreters beyond that which was accorded to the Son of God? No. Be sure of this: the knowledge of the time of the judgment can never be known until it comes. There has probably not been a generation since the time of Christ in which there have not appeared those who have believed, and endeavored to persuade men, that the Day of Judgment should be in their time. A *bad* servant may make himself ready, provided he knows when his Lord will come; but he cannot be a bad servant who at any hour is ready to welcome his Master. The early Christian Church always held up before the people the certainty of Christ's coming to judgment, and the possibility that it might be near at hand. This is the duty of the Church to-day, and will be "until He come." Live to-day as though we might be called to account to-morrow, is the rule of Christian watchfulness.

St. Augustine's explanation of Mark xiii. 32, is that the *disclosure* of the day and hour, being the prerogative of the Triune God, and no part of the Mediator's official work, the Son, acting in His mediatorial capacity, did

not so know it as to be authorized to | ing to the eternal counsels of the Tri-
 announce it ; it was a matter belong- | une Godhead.

QUESTIONS.

1. When was Christ's first Advent? When He was born in Bethlehem.
2. When will be His second Advent? When He shall come to judge the world.
3. Does any one know when this will be? No ; for He said " Of that day and hour knoweth no man—no, not the angels of heaven, but My Father only."
4. Will all people be expecting Him when He comes to judgment? No ; His second Advent will be sudden and unexpected.
5. How do we know this? Because our Lord said "As the days of Noe" [or Noah] "were, so shall also the coming of the Son of Man be."
6. Were the people expecting the Flood when it came? No ; "For as in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark ; and knew not until the Flood came, and took them all away. So shall also the coming of the Son of Man be."
7. Do the words "eating and drinking, marrying and giving in marriage," necessarily imply wickedness? No. Our Lord doubtless meant that every thing went on in the ordinary course, as though nothing unusual was about to happen.
8. What did the Lord intend to show when He spoke of two in one field—one being taken, and the other left ; and of two women grinding at the mill *—one being taken, and the other left? The suddenness of His coming, which would be with the rapidity of a whirlwind : which, striking where two persons are together, might snatch away one, leaving the other untouched, but barely escaping.
9. What duty is enforced at the close of this lesson? "Watch, therefore, for ye know not what hour your Lord doth come."

ADDITIONAL FOR THE OLDER SCHOLARS.

10. What article in the Creed expresses our belief in Christ's coming to judgment?
11. In our Lord's predictions of the destruction of Jerusalem, and His coming to judgment (Matt. xxiv., xxv. 31-46 ; Mark xiii. 3-37 ; Luke xxi. 7-36), is all the language to be understood literally? No ; it is highly figurative, as is prophetic language generally.
12. Where is some of the same imagery employed? In Ezek. xxxii. 7, 8.
13. What is the explanation of these figures? In ancient hieroglyphic writing, the sun, moon, and stars were used to represent States and Empires, kings, queens, and nobility. Their eclipse, or extinction, denoted temporary disaster or entire overthrow.
14. Were these figures used in prophecy? Yes, the same figures which were pictured in hieroglyphics, were transferred to the written and spoken language in prophecy.
15. Would the Lord have us stop our ordinary duties, in order to be al-

* The labor of grinding wheat into flour, was usually performed by women, as is still the custom in the East.

ways watching and preparing to receive Him? By no means. The best preparation for the Day of Judgment is so "to do our duty in that state of life in which it shall please God to call us," that we shall always be ready to render our account. Read verses 43 to 51 inclusive.

THE COLLECT.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son, Jesus Christ, came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

THE CATECHISM.

What is your name? *N.* or *M.*

Who gave you this name? My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

What did your Sponsors then for you? They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the Articles of the Christian Faith; and thirdly, that I should keep God's holy will and Commandments, and walk in the same all the days of my life.

SECOND SUNDAY IN ADVENT.

His First Coming was Foretold in the Scriptures.

Text to be Learned: FOR THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY. Rev. xix. 10.

THE LESSON—Acts viii. 26–35.

26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship,

28. Was returning, and sitting in his chariot read Esaias the prophet.

29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31. And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.

33. In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35. Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

Philip, one of the seven ordained to the lowest order of the ministry by the Apostles (Acts vi. 5, 6), having preached and baptized in Samaria, lingered in that city after the Apostles Peter and John had laid their hands upon the new-made converts. But the Lord summoned him to another mission; he was called to go "toward the south, unto the way that goeth from Jerusalem to Gaza, which

is desert." The place was fifty miles southwest from Jerusalem, and was called "desert," as descriptive of a region thinly inhabited, through which one must pass to reach the city. Gaza was the same place where Samson, having been shut in, arose in the night and carried away the gates. It was once populous, and strongly protected by a wall sixty feet high. It required a siege of five months, under Alexan-

der the Great, to reduce it. Strabo speaks of it as "desert." Its present name is Guzzeh.

On his way, he encounters, sitting in his chariot, an eunuch of great authority under Candace, Queen of Ethiopia, reading the Holy Scriptures. He was returning from Jerusalem, to which place he had taken a journey of about 1200 miles, for the express purpose of worshipping Almighty God "in the place where He chose to place His name." He was probably not a Jew by birth, but being an earnest and honest seeker after the truth, may have learned of the true God from some Jew who had extended his travels through Egypt to Ethiopia.

Another, and perhaps the correct, explanation is this: It is, and has been, an uncontradicted tradition among both Jews and Christians in Abyssinia—in fact, it is stated in the Abyssinian annals—that the Queen of Sheba, who, a pagan, visited Solomon, returned to her country converted to the Jewish faith, which thereafter became the religion of her country.

This eunuch is said to have been a descendant of some of those converts. His sincerity was evinced by the sacrifice he made to go to worship God in His temple, and by his occupying himself in reading the inspired Word. He was, therefore, in the very condition to receive the truth, and it was granted him.

At the command of the Spirit, Philip drew near the chariot, and hears the Ethiopian reading from the Prophet Isaiah a description of the sufferings of the Messiah. Living far away from Jerusalem, where dwelt the teachers and expounders of the law, he was of course unable to understand the prophecies without a teacher. This he confesses to Philip, who

explains to him the meaning of the predictions relating to the Messiah, and shows how they were fulfilled in Jesus of Nazareth.

A most profitable and interesting exercise will be found in placing the prophecies of the Messiah in the Old Testament by the side of their fulfilment in the New. We select a few of the more definite ones:

That His birth should be miraculous—Isa. vii. 14, ix. 6; Matt. i. 18, 20, 21.

That He should be born in Bethlehem—Micah v. 2; Matt. ii. 1-6.

That He should perform miraculous cures—Isa. xxxv. 5, 6; Matt. xv. 31, 33.

That He should enter Jerusalem on the foal of an ass—Zech. ix. 9; Matt. xi. 1, 2, 6, 7.

That He should come to His Temple—Hag. ii. 2, 7, 9; Matt. iii. 1.

That He should come before the departure of the sceptre from Judah—Gen. xlix. 10; John xix. 15.

That He should be silent before His accusers—Isa. liii. 7; Matt. xxvii. 12-14.

That He should be sold for thirty pieces of silver—Zech. xi. 12, 13; Matt. xxvi. 15, xxvii. 3-7.

That He should be scourged and spit upon—Isa. l. 6; Matt. xxvi. 67.

That He should be put to death, numbered with transgressors, and make intercession for His enemies—Isa. liii. 12; Luke xxiii. 32, 34.

That they should divide His garments among them—Psalm xxii. 18; Luke xxiii. 34.

That they should revile Him—Psalm xxii. 7, 8; Matt. xxvii. 39, 41, 43.

That they should offer Him gall and vinegar—Psalm lxix. 21; Matt. xxvii. 34.

That His bones should not be broken—Ex. xii. 46; John xix. 32, 33, 36.

That those who should pierce Him should look upon Him—Zech. xii. 10 ; John xix. 34, 37.

That His body should not see corruption—Psalm xvi. 10 ; Acts ii. 29-32.

That He should ascend into heaven—Psalm lxviii. 18 ; Luke xxiv. 51.

That He should receive gifts for men—Psalm lxviii. 18 ; Isa. xlv. 1, 3 ; Joel ii. 28 ; Acts ii. 1-4.

Consider a number of persons living at different periods, from four to eight hundred years and more, before the birth of Christ, writing about Him, foretelling the time and place of His birth, His parentage, life, and sufferings, and some minute particulars with regard to His death. No human being could do any of these things by his own foresight or wisdom. The prophets must, therefore, have been

instructed by inspiration of Almighty God. And as a further assurance that prophecy is from the inspiration of the Holy Spirit, it was utterly impossible for any one of those false Christs who appeared about our Saviour's time, to shape his life and actions so as to have it appear that the predictions were fulfilled in him. He could not choose at what place, of what family, nor at what time, he should be born ; nor contrive to be put to death in a particular year, in a particular manner ; nor arrange what should be done with his body and his clothes at, and immediately after, his death. And yet had not all these particulars happened precisely as the Gospels tell us they did, Jesus would not have been the Messiah foretold in the Scripture.

QUESTIONS.

1. What is the meaning of the word "angel"? Messenger.
2. What is the particular office or duty of the heavenly angels, or messengers? Heb. i. 14.
3. What did the angel of the Lord require Philip to do? Acts viii. 26.
4. Where was Gaza? On the sea coast, about fifty miles southwest from Jerusalem.
5. Where was Ethiopia? In Africa, south of Egypt, and about 1200 miles from Jerusalem.
6. On his way to Gaza, whom did Philip meet? Verse 27.
7. Why did the eunuch go to Jerusalem?
8. What prophet's writings was the eunuch reading?
9. What is the name by which Esaias is commonly known? Isaiah.
10. What was the passage which the eunuch was reading? Isa. liii. 7, 8.
11. To whom do these words refer, and how were they fulfilled?

ADDITIONAL FOR THE OLDER SCHOLARS.

12. What does this conduct of the Ethiopian show? That though holding an important and responsible position, he felt that neither difficulties, distance, nor worldly claims, ought to hinder him from going to worship God in His Temple.

13. To whom is his conduct a rebuke? To those who suffer anything but necessity to keep them from public worship.

14. Is public worship an essential part of religion? It was so under the Old Dispensation ; the Apostles and their disciples, and the early Christians, so regarded it. In fact, there can be no Church without it.

THE COLLECT.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

THE CATECHISM.

Dost thou not think that thou art bound to believe, and to do as they have promised for thee? Yes, verily; and by God's help, so I will. And I heartily thank our Heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

THIRD SUNDAY IN ADVENT.

His Messengers preparing His Way.

Text to be Learned: PREPARE YE THE WAY OF THE LORD, MAKE STRAIGHT IN THE DESERT A HIGHWAY FOR OUR GOD. Isaiah xl. 3.

THE LESSON—St. Matt. xxiv. 45-51.

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, That he shall make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My Lord delayeth his coming;

49. And shall begin to smite his fellow servants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Anciently, where there were several slaves in a house, that one who was most "faithful" and "wise" was promoted to have charge over the others. Sometimes he was even exalted to the position of steward, having the care of all his master's affairs; was made ruler of his household, attending to the providing of supplies, and assigning to each member of the house his "meat in due season." There are instances of such servants afterwards proving recreant to their trust. One punishment common among the Eastern nations—that of cutting asunder—was sometimes inflicted upon unfaithful stewards and slaves, and also upon criminals, and even captives in war. Another punishment was binding the criminal hand and foot, and sending him to work in the mines. Thus was he "cast into outer darkness," and the "wailing and gnashing of teeth"

expressed his misery at being shut out from the light of heaven, and condemned to intolerable fatigue in these hideous caverns.

The theme prominent in the services of to-day is the Ministry, in its office of warning and rebuking, after the manner of St. John the Baptist. But the ministers of Christ are also "stewards" of the mysteries of God. "Moreover, it is required in stewards that a man be found faithful." The parable in the lesson before us expresses the favor Christ bears towards His faithful pastors who diligently feed the flock entrusted to their care: "seasonably dispensing the Word of Life to a household, which is to be nourished with the food of eternity," as says St. Hilary. "Blessed is that servant whom the Lord when He cometh, shall find so doing." For such the commendation at the last day, is "Well done, thou

good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

But their retaining the favor of the Head of the Church, depends entirely upon their fidelity. Self-seeking, "lording it over God's heritage," in-

stead of being "ensamples to the flock"—becoming worldly, and given to pleasure—"the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of," and assign him such punishment as hypocrites deserve.

QUESTIONS.

1. In the time of our Lord, who were those who were termed servants? Generally slaves.

2. What was held out as a reward for the most faithful servants? They were made rulers over the others, and sometimes given entire charge of the household.

3. What reward does our Lord hold out to His faithful servants? "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

4. What was St. John the Baptist's mission? He was sent as a messenger to prepare for the coming of the Lord.

5. How did he do this? By rebuking sin, and exhorting to repentance.

6. What are the authorized ministers of Christ styled in the Collect for to-day? What do we pray that they may do?

7. What warning does our Lord give to those stewards of His mysteries who are unfaithful to the duty of preparing His way, by rebuking sin and exhorting to repentance? Verses 50, 51.

8. Where in the Old Testament does God declare the responsibilities of those who are set apart to warn and instruct His people? In Ezek. iii. 16 to 21 inclusive.

ADDITIONAL FOR THE OLDER SCHOLARS.

9. To what office and charge are the priests said in the Ordination Office to be called? "To be messengers, watchmen, and stewards of the Lord."

10. What is declared to be their duty? "To teach, to premonish, to feed and provide for the Lord's family; to seek Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever."

11. What is said about their responsibility? "If it shall happen that the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."

THE COLLECT.

O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee, grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world, we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

THE CATECHISM.

Rehearse the articles of thy belief :

I believe in God, the Father Almighty, Maker of heaven and earth : And in Jesus Christ, His only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary ; Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell, The third day He rose from the dead ; He ascended into heaven, And sitteth on the right hand of God, the Father Almighty ; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholic Church, The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. Amen.

FOURTH SUNDAY IN ADVENT.

His Existence before He took Our Nature upon Him.

Text to be Learned : AND WITHOUT CONTROVERSY GREAT IS THE MYSTERY OF GODLINESS : GOD WAS MANIFEST IN THE FLESH, JUSTIFIED IN THE SPIRIT, SEEN OF ANGELS, PREACHED UNTO THE GENTILES, BELIEVED ON IN THE WORLD, RECEIVED UP INTO GLORY. 1 Tim. iii. 16.

THE LESSON—St. John i. 1-4, 14, 18.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him ; and without him was not any thing made that was made.

4. In him was life ; and the life was the light of men.

14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

18. No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him.

"In the beginning was the Word." What is here meant by "the Word," we learn from verse 14 : "The Word was made flesh and dwelt among us, and we beheld His glory, as of the only begotten of the Father, full of grace and truth." There can be no possibility of misunderstanding this ; it means Jesus Christ, the only begotten Son of God. Nor can there be any doubt as to the meaning of "in the beginning with God" ; it means from all eternity.

We learn, then, that He whom we worship as Jesus Christ our Lord was from all eternity the Son of God, was with God, and was God. This fact is reiterated in the words "The same was in the beginning with God." That the Father created nothing whatever but by and through the Son. In the expression "In Him was life, and the life was the light of men," St. Chrysostom says is given

the reason for what has just been affirmed. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." All living creatures receive their life from Him. But St. John now proceeds to speak of eternal life, which was the light of men, and which was promised to those who believe in Him (verse 40). The doctrine of that life was designed to enlighten the world.

Man communicates with his fellow-man by speech—by his *word*. God communicates with the world by His Word, or Logos. "This title," says Bishop Tomline, "is given to the sons of God from the Scriptures of the Old Testament, and from the subsequent style of the Jews in conformity thereto." It appears from the Chaldee paraphrases, which were written before our Saviour's birth, that in the many places in the Old Testament which mention the Word of God, the

Jews understood the term to mean a Divine Person—the Person by whom the promised redemption was to be wrought.

In all these instances in which God is said to have appeared to men—to

have seen them face to face, &c., or in the form of an angel—it was the only begotten Son, who, “in the bosom of the Father,” alone, strictly, “hath seen God at any time,” and who thus “declared Him.”

QUESTIONS.

1. What is said of the Word? That He was in the beginning with God, and was God.

2. To whom does this refer? To Jesus Christ our Lord.

3. How do we know this? Because verse 14 says “The Word became flesh and dwelt among us, and we beheld His glory as of the Only Begotten of the Father.”

4. What article of the Nicene Creed expresses this truth? “One Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds.”

5. If He was the Son of God, was He a different Person from God? No, for “He was in the beginning with God, and was God.”

6. How does the Nicene Creed state this? “God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father.”

7. What further does the Creed say of Him? “By Whom all things were made.”

8. How does St. John state this truth? Verse 3.

9. How is this same truth stated by St. Paul? Col. i. 16: “For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him.”

ADDITIONAL FOR THE OLDER SCHOLARS.

10. What is meant by the words “The Word was made flesh and dwelt among us”? That the Eternal Son of God, who was with the Father in the beginning, humbled Himself to become Man, by being born of the Virgin Mary.

11. “No man hath seen God at any time.” But in Gen. xxxii. 30 it is said by Jacob “I have seen God face to face.” It is said of Moses and Aaron (Ex. xxiv. 18) that they “saw the God of Israel.” How are these explained? By the words “the Only Begotten, which is in the bosom of the Father; He hath declared Him.”

12. How does this explain it? All appearances of God to men were by and through His Eternal Son, who, under the appearance of an angel, came before Abraham (Gen. xviii. 2–32), to Jacob (xxxii. 24–30), to Moses (Ex. iii. 2–6), to the chiefs of Israel (Ex. xxiv. 9–11), to Manoah and his wife (Judges vi. 11–24), and others.

THE COLLECT.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of Thy Son our Lord, to whom with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

THE CATECHISM.

What dost thou chiefly learn in these articles of thy belief? First, I learn to believe in God the Father, who hath made me and all the world; secondly, in God the Son, who hath redeemed me and all mankind; thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.

FIRST SUNDAY AFTER CHRISTMAS.

The Shepherds behold Him.

Text to be Learned: GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN. St. Luke ii. 14.

THE LESSON—St. Luke ii. 8–20.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will towards men.

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17. And when they had seen it, they made known abroad the saying which was told them concerning this child.

18. And all they that heard it, wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

In the vicinity of Bethlehem shepherds were by night pursuing their usual occupation of guarding their sheep. The marginal reading is "keeping the watches of the night"—that is, each one keeping his turn, or watch, which was ordinarily of three hours. Tradition marks as the spot where the shepherds were on the night of the Nativity, a locality known as the "Plain of the Shepherds." It is not far from the Church of the Nativity. In an appendix to Calmet's Dictionary, is a description of the climate of Palestine every month in the year. Of December it says: "Corn is grown during this month; and the grass and the herbs again springing out of the ground after the rains, the Arabs drive their flocks down from the mountains into the plains." No doubt upon this very plain Ruth gleaned in the field of

Boaz; and here also, David, as a youth, "fed his father's sheep."

A light like to that which on other occasions mentioned in Scripture manifested a heavenly presence, now hovered over the shepherds, who trembled at the supernatural appearance. But the angel bade them fear not: for he brought tidings of great joy for them and all people, "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." The Messiah foretold in prophecy, the hope of Israel and the expected and longed-for throughout the world had now come from heaven to men. And as "the only Name under heaven given amongst men whereby we must be saved," the announcement was indeed tidings of great joy to the whole human family. The instances are numerous wherein God granted (as evidence to

those who had witnessed His wonders that the appearance was neither a delusion nor a vision) a sign or token. Here the shepherds were informed that they would find, as assurance of the reality of what they had seen, "the Babe, wrapped in swaddling-clothes," lying in a manger.

Most of the customs of the East are not changed to-day from what they were in the earliest times. Travellers now meet in the streets of Bethlehem mothers carrying their infants literally "wrapped in swaddling-clothes," after the same manner as the children of the American Indians. The manger, as found in Bethlehem and other Eastern towns to-day, is described by tourists as made of small stones and mortar, in the form of a kneading-trough, which, when cleaned and whitewashed, answers the purpose of a cradle. In this lowly receptacle was laid the Babe—the King of kings, the Lord of lords,

who, "being in the form of God, and thought it not robbery to be equal with God, made Himself of no reputation" (Phil. ii. 5).

No wonder that at such manifestation of God's goodness in man's redemption, a multitude of the heavenly host should unite in praising God, "saying, Glory to God in the highest, and on earth peace, good will towards men."

The shepherds followed the direction of the angel, and found as he he had said. They then went out and proclaimed what they had witnessed. But the mother of our Lord, who had been visited by the angel at the annunciation, who had listened to the hymn of her cousin Elizabeth, and had herself been inspired to utter the Magnificat, now that the plan of God was further unfolded in the birth of her Divine son, proclaimed by angels, might well ponder all these things in her heart.

QUESTIONS.

1. What is meant by the same country? Bethlehem and the country around it.
2. What effect did the appearance of the angel have upon the shepherds? Verse 9.
3. What did the angel say to them? Verse 10.
4. Whom did the angel say the Babe in Bethlehem was? Verse 11.
5. What sign was granted them? Verse 12.
6. What is meant by swaddling-clothes? Clothes wrapped around the body.
7. What appeared in company with the angel? Verse 13.
8. What is the meaning of the word host? An army, or any large multitude.
9. What words of praise did the heavenly host say? Verse 14.
10. What did the shepherds do when the angels had gone? Verses 15, 16.
11. After they had seen the Child, what did the shepherds do? Verse 17.
12. What was the effect upon those who heard these things? Verse 18.
13. What is meant by the saying "Mary pondered these things in her heart"? She considered them, and thought about them. See, also, Verse 51.

ADDITIONAL FOR THE OLDER SCHOLARS.

14. Did Joseph and Mary live in Bethlehem? No, their home was Nazareth, which was in Galilee.
15. How came they to be at Bethlehem at this time? Because (verse 1) a

decree required all the people to be taxed; and (verse 3) "all went to be taxed, every one to his own city."

*16. What was meant by their "own city"? The city of their ancestors.

17. Name some of the ancestors of Joseph and Mary? Boaz and Ruth and David.

18. Why was it necessary for shepherds to keep watch over their flocks by night? To defend them from wolves and from robbers, and give them such care as they might need.

19. Why was the announcement of the birth of Jesus the Saviour good tidings? Because "there is none other name under heaven given among men whereby we must be saved."

20. What does this mean? That we cannot be saved without a Saviour, and Jesus Christ came among men to be that Saviour.

21. What does the word Christ mean? Anointed.

22. What does the word Messiah mean? The same as Christ. Christ is a Greek word, and Messiah a Hebrew. See John i. 41, iv. 25.

23. What was the significance of anointing? Under the Jewish law, whatever was anointed was thereby set apart to some special use, or office.

24. What *persons* were anointed under the law? Prophets (1 Kings xix. 15, 16), priests (Ex. xl. 13), and kings (1 Sam. xv. 1).

25. Why, then, was Jesus called Christ, or the Anointed? Because He came to be our Prophet, Priest, and King.

26. The word Lord sometimes signifies merely Master; sometimes the Supreme God. What meaning has it in verse 11, where it is said that the angels called Him Christ the Lord? It means the Supreme God. (Compare this verse with Mal. iii. 1, and Luke i. 76.) Prophecy had foretold that a messenger should be sent to prepare the way of the Lord Jehovah before Him. John the Baptist is declared to be that messenger, and Jesus Christ was He whose way John came to prepare.

THE COLLECT.

Almighty God, who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin, grant that we, being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen.

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